

ought to be a wholesome medicine, for the
curing of such as are weakened with infec-
tion of sinne: and thy words as a consuming
fire, to inflame the harts of those that heare
them: but now thou art thy selfe so corrup-
ted with the desire of childish vanities, so
busied with a multitude of vnprofitable
matters, & so subiect to many hurtful passi-
ons: as thou art dystracted in thy soule, and
hast it so much poluted with filthines, as it
is possessed with wandringe thoughtes and
vaine imaginations. Selfe looue dooth as
yet raigne in thee, and till thou mortefye
that, thou canst neuer enter into my bed, or
be partaker of my delightes. So as thou
which oughtest to teach others, standest now
in need of being taught thy selfe. I write
this to the ende, that I meane to reiect
thee, but because I would let thee knowe
how far thou hast erred, and am desirous
that thou shouldest vnderstande thy owne
losse and daunger: and I doo not onely al-
lure thee, but I doo also pricke thee forward
to returne from thence, home againe vnto
mee.

Wheresoeuer thou art, whatsoeuer thou
doost, or whether so euer thou goest, my eie
is neuer of on thee, looking and searchinge
into all thy actes, all thy motions, and all
thy secreete intencions of thy harte.

And if at any time I spie in any of these

A, 2,

the

Original spie

The Epistle of Ieremye
the least vnfaithfulnes to me, who am most
faithful, I am iustly offended & angry: For
I did suffer not onely with all patience, but
euen with all willingnes, in my despites, re-
proches, griefes, and torments for thy sake.
O my most deare daughter, to passe ouer
in silence, all the paines and torments which
I did endure, tell me I pray thee, what man
would haue suffered so many, and so great
disgraces for his freende, as I did for thee?
And yet I indured them when thou weart
mine enemy, when thou hadest doone no
good at all, when thou didest neither looue
nor know me, yea before thou weart borne,
did I looue thee, and suffer these greuous
and innumerable tormentes for thee. Why
then wilt thou turne away thy selfe from
me? why doost thou seeke quietnes without
me? thou art sickly, and yet wilt wander a-
broade. If I forsake thee who will receiue
thee? who can cure thee? Alas my daughter,
how far art thou deceiued? whether so euer
thou turnest thine eyes, or vppon whatsoe-
uer thou doost fixe thy minde? yet shalt thou
finde no peace, no ioy, nor any rest, but in
me onely. Thy senses deceiue thee, and they
which seeme to looue thee, doo abuse thee,
and thou also doost deceiue thy selfe, when
thou refushest a soueraigne medecine that
would helpe thee, & receiuest ranck poison,
which will kill thee. Alas my daughter, alas my
my

my spouse, I know, howe often, beautifull
and goodly thinges in shewe, but vaine
thinges in deede, (which when they professe
most loyallye faith vnto thee, are most
ready to forsake thee) doo allure thy sen-
ses and drawe thy affection, and how often
also they deceiue thee with their snares, and
lead thee from me with their guiles. O deare
daughter, remember that thou art a spouse,
and let not the looue of any other thing,
but onely thy husband enter into thy hart.
Desire nothing but his fauour, that thou
mayest be beautiful in his eyes, and please
him, and be for euer beloued of him. I stand
desiring thee, and waiting for thee, I wishe
that thou wouldest returne vnto me with al
thy hart, and forsaking all these vanities, ap-
ply thy selfe wholly to deuotion, and giue
thy selfe daily to humility, that I might then
vouchsafe to talke with thee in more fami-
liar sorte, and reioyse thy minde, with farre
better and purer delightes, then those wher-
in thou hast lyen drowned.

I require no multitude of workes at thy
handes, wherewith to trouble thee, but a
chaste, faithfull and pure hart, which may
seeke to please me, and not delight it selfe.
I desire a sincere looue, and a feruent deu-
otion, that is a ready & forward wil to honor
and obey me, & a sincere and pure intention
in performing of al those things that I com-

maund. I wish that thy hart should be cleare
and free, from any other looue whatsoever,
and if thou wouldest present me in this
sort, I would endue thee, with far more con-
solations and far more excellent blessings,
then either thou darest presume to desire, or
art able to conceiue. I am a husband that is
bashfull, and therefore will neuer come vn-
to thee, when I see thee busied with other
matters altogether vaine and vnprofita-
ble. When I come I must finde thee alone,
for I stande knocking at thy doore,
beeing very weake, and quakinge for
colde, euen in the same forme that I carried,
when I was vnloosed from the Piller, where
being bound, I was whipped and wounded
for thy sake, and this I do, that I may make
an impression of my selfe in thy minde,
wounded as I was, and that thou imbracing
me with the armes of thy looue, I may
vnite thee vnto me, and inflame thee with
my woundes, that doo yet boyle with
the feruent heate of that charity which I car-
rie towards thee. Oh if thou wouldest ac-
knowledge me for thy husband, and loue
me as thou ought to doo, wouldest thou
not bothe quickly drawe me into thy hart
& also before I came, with a most desirous
will, attend and longe for my comminge,
and wouldest thou not then cloath the naked,
give fire to warme him that is a
colde,

colde, that thou mightest bee made worthy to receiue againe the chaste imbrasinges of my love, to inioy the sweete taste of my spirit.

Howe would it please me, that thou haddest a certaine and firme trust in mee, and wouldest as willing to be with me, as I am desirous to be with thee, seeing all my delight consisteth in beeing with the children of men. So should the fortitude of thy mind, be daily augmented, & the true sweetnes of thy soule continually increased. But this trust in me can neuer be without a distrust in thy selfe, & both these graces, are only obtained by pouerty of spirit, which is a most precious Iewell. But I knowe well inough what doth with-hold thee frō attaining to this vertue, thy stomack is ouerlaid with the loue of this worlde, and by that meanes infected with such an extreame coldnes, as it maketh thee to loath and abhor the worde of God, which is the foode of thy soule. But if thou desire to increase in vertue, and to strengthen thy minde, with the following of this course, thou must receiue the worde of God greedely, digest it perfectly, and still continue the nourishment of that within thee. Therefore that thou canst not receiue my iustice, is, because thou art allayned with the colde meate of worldly conversation and vanity, and that is the

cause also why these thinges doo delight
thee, which fauour neither of piety nor deu-
otion. Simplicity of heart, some vn-
to thee, & the exercise of h[er] meditations,
thou accomptest a time lost. And be-
ing loaden with the cares of this world can
not ascēd vp vnto me. For although thou rai-
sest it by force for a while: yet it presently fal-
leth downe againe into her earthly cogita-
tions: so as thy soule being distracted, thy
hart inconstant, thy minde wauering, and
thy desires insnared with the loue of world-
lie pleasure: thou art troubled when thou
art awake, and not quiet when thou art a
sleepe.

And when thou liest in this miserie, O
vnwise daughter, then thou complaineest that
thou art dry and barren, without my conso-
lation. If this didde happen vnto thee,
by the meane of my prouidence (as it
hath to many other of my freendes,) and
not by thine owne negligence: there were
no reason why the wanting of this sensible
grace of mine should molest thy soule. But
seeing thy owne sloth & negligence is the
cause y thou liest languishing in this barren-
drines: If thou desire my consolation, if thou
wish for my comming, if thou doo long
to be vnited vnto me, thou must forsake all
these vanities, that doo please thee without
me, and onely study to serue me, indeuo-
ring continually to performe those thinges,
whica

which agree best with my liking , and are most pleasing vnto me , and making thys thy cheefest care, thou must labour wythall thy force and might, to see my wyll as nere as thou canst, in all creatures fulfilled. More ouer, in dooing heereof, let thy whole study be to content me , and to relye onely vppon me. So shalt thou finde my presence more often with thee, and by it, thy spirite shall be as it were, made drunck with ioy , thy conscience shalbe comforted, thy hart quieted, and thou shalt then possesse the perfect reste of most sweete contemplation. Oh if thou haddest once come into that wyne Celler, out of doubt thou woldest euen wyth a certaine thirstines, more earnestly desire to be there, and more often. But no man can enter into it, saying such as desire me above all thinges, loue me above all thinges , esteeme me above all thinges, and make account of me as all in all. For he that findeth no other consolation but in mee , hee that thinketh himselfe vpworthy to receiue any consolation from me, nay, hee that desireth affliction so much in thys worlde, as he taketh himselfe to be wronged, when I send him any consolation at all, and doth as willingly accept it at my handes, when I leaue hys soule barren without any comfort, as when I replenish it with my consolation, to whom all ioy without mee is a torment,

B.i.

having

hauing his minde wholie fixed vpon mee,
and his desire onely bent to serue me. Such
men as these be, I say, are my special friends,
at whose doore I doo freely knocke, and
willingly enter: these are the men to whom
I gladly offer my selfe, and imparte my se-
creates. These men am I wont to visite in
sundry sortes, as seemeth fittest in my iudg-
ment, by styring them vp in such sort as is
mette and agreeable for the deuotion and
loue which they beare me.

Sometime I present my selfe to the eyes
of theyr soules, wounded, naked, and tor-
mented in all my members, and that they
may finde greater comfort in the loue they
beare me, I shew them my woundes, to the
end that they may touch them, bathe them,
clense them, kisse them, and embrace them;
and although their deuotion in this behalfe
may seeme to worldly men ridiculous, be-
cause they know not what it meaneth, yet
is it most acceptable to me, and most profi-
table to them. For then I beginne to for-
gette all the paynes which I haue suffered,
and also all the fautes which such a spouse
of mine hath committed against mee, and
doo wholly benede my selfe to comfort her
with my spirit, and to lighten her with my

grace. Although I stands not in neede of
any thing, yet I make account I haue gay-
ned

ned much, when I finde so great fidelity in
my spouse, as she loueth me better then ey-
ther her selfe, or all the world besides. But
vnthankfulnes doth offend me, as much, as
fidelity doth content me, and is of al things
most greuous vnto me, because by it they
seeke to renue (as much as lyeth in them)
the greefes of my passion, and vexations
of my mind, seeing I perceiue that all is lost
which I did with an vnspeakeable charitie
endure for them. Therefore, whether outward
affliction of thy body, or inwarde affliction
of thy minde happen vnto thee, seeks not
for externall comforts, which are nothing
worth, but in all thy distresse, flye vnto mee,
and make no complaint of thy greefe vnto
any man, but to me onely. For what grea-
ter helpe can men yeelde thee, then in gy-
uing thee sayre wordes? If thou hast a ghost-
ly father or confessor, I forbidde thee not
to disclose it vnto him, but I exhort thee to
lay open before him the secrets of thy hart,
and to direct thy selfe in all respects, accor-
ding to his counsaile, without yeelding a-
ny way to satisfy the fury of thy passion, or
labouring for some externall comfort, or
boasting before others, of those vexations
which thou doost suffer. Declare to
me in secrete, that which thou wouldest
complaine of before men, committing thy
selfe and all thinges to my prouidence be-

ing quiet without any care or perturbation of thy mind Thou shalt finde (beleue me) a happy peace in thy soule, and great consolation by this course at my hands, although not such peradventure at all times as thou dost imagine or wish for, yet such as may most of all conforme thee to my wyll and pleasure.

Oh if thou wert taught and accustomed by thyne owne experience in all worldly thinges which trouble thee, to haue thyne eye onely fixed vppon me, to flye vnto mee for refuge, to hope in my mercie with a patient expecting of the same, to relye vppon me, and withall, to conceiue with how fatherly and louing a mind, I send thee aduersitie for thy benefite: there should be no tribulation so great, that thou wouldest not wyth all gladnes and willingnes accept, yea, and preferre it before all ioy or consolation whatsoeuer. For albeit thou shouldest receyue no other commodity by it, yet thys were sufficient to comfort and reioyce thy mind, that it is a fulfilling of my wyll. If my wyll be doon, it doth alwayes please the faithfull soule, more, then the receyuing of any other benefite, although in truth my wyll be neuer, but to doo that which may be most for her commoditie.

It wyll also helpe thee very much for retayning a quiet minde in all aduersitie. to
lay

lay before thy eyes, the acts and miseries of my life, and euermore to carry wythin thee, a liuely representatiō therof. For if thou do imprint this in thy minde, it wil make thee think all bitter things sweet. Meditate therefore at all times vpon my torments, and desire at my handes continually wyth sighes and teares, that I may vouchsafe to make a strong and an effectuall impression in thy hart of my woundes and passion. that thou mayest see me crucified at all times, and in all places. with a hart that doth euen suffer with me, and let the liuely representation heereof, banish from thy soule all other imaginations whatsoever. If thou returne in thys sort from all outwarde to inwarde thinges, and shalt dwell within thyne owne selfe, if thou beholde in thy hart. my greivous torments, & my selfe crucified, if thou heare mee cry when I was replenished wyth all sorrow and bitternes, and not releued with any consolation from my Father: My God, my God, why hast thou forsaken mee: thou shalt (being inflamed with vertue of my passion) haue a desire to immitate me, to suffer for me, and to serue me without any comfort at all, in contempt and resignation of thy self. They that serue me with this mind, & are vnited vnto me for meere loue oonly, and continue faithfull vnto me with-

out any other respect but to please me, and to haue my will wholly fulfilled in them, these men I say, are my faithfulllest and most speciall freendes . And in what drines or desolation so euer they may seeme to be, and with what temptaciones so euer they may seeme to bee ouerwhelmed , and as it were cast of and forsaken of me, yet in truth they are still mine, because they fight manfully at their owne charge, for my cause against the whole armye of wicked temptations, which doo continually assault men in the warfare of this present world , and will not reuolt from my Campe although I sometime strike and punish them.

But I doo not altogethe r leaue them, for seeing they haue conquered all their passions, and renounced all their owne appetites to please me, and for my sake : yea, and haue euen altogethe r forsaken theselues, and giuen themselues onely to me, in being subiect wholly to my will: I cannot holde , but I must also power my selfe into them, and bothe fill, nourish, and possesse their soules with my comfort, which is an hundred times better, purer, and sweeter, then that worldly pleasure which they haue forsaken . They cannot receiue this (as I haue often told thee and will not cease to beate into thy minde) which doo seek or accept of any forreyne comfort, that proceedeth not from me, or is
not

not in me. For my consolation is wonderful
 sweete, and bestowed only vpon such as will
 admitte no other. It is also most pure, and
 and therefore cannot be mixed with any con
 solation that is deriued from my creatures.
 But why doo I so often repeate these things
 vnto thee? Truly I doo it to make thee
 more wyse, watchfull, and circumspecte, and
 to the end that thou shouldest not be snared
 with these corrupt and earthly delights, nor
 yet be brought by them to forget mee, see-
 ing I can neuer forget thee, although that
 thy saluation onely dependeth vppon my
 prouidence, and not myne vpon thee in any
 sorte. I wishe also that thou shouldest bee
 continually with me, and by being with me
 enjoy all perfect felicitie. But why doo not
 I fulfill this? marrye euen for thy good, that
 thou mayst encrease in vertue and merites,
 to the greater profit of thy soule, and thy
 greater glory. For thou mayest by my grace
 daily encrease in goodnes, and be made e-
 uery moment more rich in merit. Where-
 fore, seeing this is so, how foolish dost thou
 thinke them to be, and how much to be la-
 mented, which do spend the most precious
 time of grace that I haue allotted vnto the,
 not onely, not to my honour & theyr owne
 profit, but to the heauier agauating of their
 damnation by wicked life? Oh that thou
 knewest, how much thou mightest encrease

in the vertues of thy soule, and in merit by my grace euery houre, and also how deare a iuell time is, and how damnable the losse thereof: For thou wouldest then out of doubt take care with more diligence that the smallest moment should not passe thee vainely, nor yet slip away without reapinge some benefit to thy soule. With the Sunne risinge euery day there should then arise a newe ioy into thy minde, that I had graunted thee the commodity of that day, and by it so much longer space to honour and serue mee.

Thinke therefore, and say euery howre vnto thy selfe, our Lord which looueth mee hath vouchsafed to giue me this howre, this moment, and hath prolonged the course of my life hetherto, that I should euen now be ginne to turne vnto him, and endeavour my selfe to please him.

O my daughter, euer aboue all thinges carry this opinion that the present moment wherein thou liuest is the first time, wherein thou beginnest to doo wel, and contemne all that thou hast doone before as nothing worth. What occasion so euer, what busines so euer, what idle time so euer, or what other thinges so euer, either may or shall happen vnto thee, vse them in such sorte as thou imploy them to my glory, and conuert them to some benefit of thy owne soule. But this in
this

this behaſſe, is ſufficient. For I haue hither-
to ſtirred thee vppē, and excited thee to de-
part from all vanities, with ſhutting the ga-
tes of thy ſenſes againſt them, and to return
vnto me with a recollected & quiet minde.
It remayneth nowē that I adde vnto thys, as
it were a rule to teach thee how to liue god-
lie, which I haue heard thee, by the inspira-
tion of my grace, deſire often at my hands.
For there remaineth as yet, baſhfulneſe in
thee (which I like well) and which maketh
thee aſhamed in the opening of thy infirmi-
ties, faultes, errors, and negligences: & alſo
grieved that thou haſt thys long time here-
tofore, and doſt euen at thys preſent, ſo vn-
worthily vſurpe the name of my ſpoule. But
ſeeing thou deſireſt to return into my grace
there is nothing that I likewise doo more
affect or deſire. For what other ioy haue I in
beeing among you, then to receiue euery
ſinner into my fauour: howe much more
then doo I deſire or rather long (as may in
reaſon be iuſtly thought) to bring my ſpoule
home vnto me, when ſhe goeth aſtraye, a-
mongſt the briers and thornes of worldly
vanities. Nay I am ſo deſirous to recal thee,
as I wyll preſcribe thee a plaine path, wherein
(if thou walkeſt) thou ſhalt bee ſure to fol-
low my ſteps, and neuer wander againe out
of thy way. Come therefore vnto me, and by
thy returne, procure me a newe ioy, ſuch as

C.r.

I de.

The Epistle of Iohannes
delight in most, and desire euer to possesse

A rule for spirituall life.

MArke well (my daughter) for since I see thee gyue better care, and applye thy minde with more diligence, to carry away my speeches: I wyll proceede in declaring these thinges vnto thee, which I require at thy handes: Continue therefore attentiuely, and returne now wholly vnto me, being ready in all thinges to obey me. Put on a newe minde, and heare what I expect that thou shouldest doo, and what thou art not able of thy selfe to doo, let prayer assist thee to fulfill. Seeke to obtayne by prayer whatsoever is necessary for thee, saying: Deliuer me from my enemies, O Lord, I flye vnto thee for succour, teache me to doo thy will, because thou art my God: leaue me not O Lord my God, and depart not from me, neither yet dispise me, which art the GOD of my saluation. Incline thy selfe to helpe mee O Lord, the God of my safety. Behold I desire to returne vnto thee, drawe mee after thee, and neuer suffer me againe to be separated or withdrawne from thee. O my daughter, hearken now to that which I gaue in commaundement to one of my seruants, long agoe, and endeavour thou also to fulfill it. I

it, I sayd vnto him.

Use silence in thy tongue,
And haue compunction in thy minde:
Be humble & courteous: meek & milde
If thou in me wilt comfort finde.

The same wordes in the same forme doo
I speak vnto thee, hauing made it in the true
measure of a verse (although thou shalt haue
lesse neede of a measure to direct thee whē
thou art come to thys perfection. But I doo
not now deliver it vnto thee, as framed in
measure to please thy eares, but as a soue-
raigne medicine to cure thy soule. I haue
comprehended all those thinges, which are
necessary for thee breiefely in this verse,
that thou mayst more easily retayne them
in thy memory, and more often meditate
vpon them in thy mynd. For my wil is, that
thou shouldest altogether apply thy ende-
uour, to haue a holy compunction for thy
sinnes, and that leauing all other busines a-
side, thou shouldest onely attend to a con-
tinuall and internall conuersation, and re-
mayning weaned from all other pleasures,
to be recollected within thine owne selfe,
so to continue alwayes free from any di-
straction or perturbation whatsoeuer. Be si-
lent in thy tongue, and pure from all filthi-
nes in thy hart. Bee humble and meeke, and

C. 2, remem.

For the spirit of prayer,
remember to shew thy selfe both courteous
and gentle in all thy behaiour towards all
sortes of men. First of al, diligently examine
thy selfe, and looke most neerely & narrow-
ly into thy self, that thou mayst know what
is in thee, which is an impediment to thee,
for the receiuing of my grace, that is to say,
what is in thee which dooth displease mee,
that thou mayest correct & amend it. Con-
sider to what thinges, and by what meanes
thou art tempted, and where thou seest thy
selfe most sharply, and ofteneft tempted,
there seeke to resist them with greatest di-
ligence, and most earnest endeuour. Where
thou findest thy selfe weaker, there applye
more forcible remedies, quickly to vanquish
them. Where thou perceiuest any occasion
which mooueth thee to sinne, or not to pro-
fite in this spirituall course, there cutte of
that scandall and impediment from thee.

Haue speciall care to present vnto mee, a
poore hart: free from all vncleannes: and
neither infected with any inordinate looue
to my creatures, nor occupied with any vn-
necessary busines in this world, and labour
euermore withall that thou art able, wholly
to cleaue vnto me, and styll to relye vppon
me. The cause why I doo exhort thee, to
a continuall exercise of compunction, is, that
by it thou mayest keepe thy selfe free from
foryayne or wādering thoughts, which thou
canst

canst neuer attaine vnto , except thou be
recollected in thy mind . Neither canst
thou come to be thus recollected , except
thou leade an internall and solitary life,
priuate to thy selfe and withdrawne from al
worldly affayres. Wherefore marke with a
watchfull eye those vices , concupiscences and
wicked inclinationes which raigne in thee,
that thou maiest neuer cease with all thy
might to persecute them , and willingly to
mortefy in thy self all inordinate affections.

Many complaine that they are vnapt for
contemplation and spirituall life, but their
owne negligence and slouth is the cause: for
that they will staine themselues no whit to
conquer their olde man , that they may
mortefy all lustes, and concupiscences , but
doo nourish, cherish, and fauour the which
they ought to persecute , and roote out of
theyr mindes. Therefore they carry alwaies
about with them a heauie burthen of vn-
quiet thoughtes , filled with labour and
vexation. But if thou desire to enioy me,
haue no peace at all with any vice. Banish
from thee all vnpromisable discourses, cares
and busineses, which yeelde no benefitt at
all to thy soule. And neuer apply thy minde
to the thinking of any other matter , nor
trouble thy selfe with any other affayres,
but such as tend to my honour, the saluati-
on of thy owne soule, or the commodity of

C.3.

thy

thy neyghbour, that thou beeing thus alone
and in this sort. retyred within thy selfe,
mayest be possessed with me, which wil ne-
uer be marched with any other companion.

¶ *How wee must mortefie all un-
lawfull desires and wicked
inclinations.*

VOuchsafe not to heare, much lesse to
reade, any newes, tydings, or pleasaunt
Hystories, whych serue not to procure a co-
punction in thy hart, but to delight a curi-
ous minde, and afterwarde doo leaue thy
soule corrupted and infected with sundry i-
maginations & vayne desires. Fly any special
familiaritie, lyking or conuersation wyth
worldly men, that is to say, with those that
looue these earthly pleasures, yea enter not
into any league, of familiarity, good will,
and special conuersation with any such man,
whose words and deedes doo not edefy thee
in this vertuous course, but auoyd his com-
panie, and mortefy all sensuall looue in thy
selfe, towards any of my creatures. Haue
such a commaundement ouer thy belly, as
that thou allowe it onely necessary thinges,
and also not for the pleasirg of thy taste, but
for the susteining of nature, & for my sake,
that

that by this meane thou mayest not decay,
but encrease in ability to serue me. More-
ouer neuer receiue any thing to delight thy
taste which is not necessary and profitable
for thy body, and especially when thou mai-
est obserue this without the breach of bro-
therly charity. Roote out also from thy
minde after this sorte, and fayle not both to
fly and abhor all pleasaunt thinges, all vo-
luptuous thinges, and all such thinges as
seeme sweet to thy carnall appetite, (as farre
as discretion will permit thee, which dooth
quallify all extremity euer hauing a respect
to charity, to infirmity, to the necessity of
nature, and to euery other thinge that is con-
uenient) and euer more take a speciall care
that in this gouernment of thy selfe, thou
dooest persecute concupiscence, but not de-
stroy nature. And as touching those thinges
which are necessary, and yet cannot be re-
ceiued without some delight, It is sufficient
for thee if thou doost not seeke that delight
but in respect of me, that is, to obey me, who
haue committed the care of thy body to thy
selfe to refreshe the infirmity of thy nature,
so as thou takest this delight not as a thing
which thou wishest for, but as a thinge that
cannot be seperated from that which is ne-
cessarie for mans vse, admitting it onely for
necessity, and not desiring it for pleasure.
Therefore to be shorte, haue such a care and

watch ouer all thy senses, as they may not mooue or turine themselues to any vaine or vnprofitable thinges. See nothing, touch nothing, know nothing, but that which may be profitable for thy soule and my glory.

Wherein loeuer a man dooth followe his owne appetite seeking to satisfy it of a proper and selfe will, that is to say because he will haue it so or because he hath a desire therunto he must needs offend, for he that desireth any thing in this sorte whether it be in meat drinke or any other thing to refresh nature, or els in seeking the delight of some spirituall consolation, it cannot be doone without sinne, because there is in it a perticuler care to please his owne fancy, which doth deuide and seporate him cleane from me. Suffer nothing therefore to growe in thee, or to be nourished by thee which carieth any respect to satisfy thy owne liking, or to content thy owne will, although it may seeme to haue an apperaunce of goodnes: But thou must dye to all looue of thy selfe, and all desire of following thy owne appetite, that a naked, a simple and a pure charity without mixture of any other thing whatsoever, and a chaste intention to please mee, may styrre, moue and procure thee to all the thoughtes thou thinkest, to all the wordes thou speakest, and to all the works thou doest.

¶ How

*How a man ought to gouerne
his tongue.*

HAue as watchfull a care as thou mayest
ouer thy tongue, and restrayne it from
all libertie, suffer it to vtter nothing, but
that which is necessarie, and well thought
of before, and in as fewe words as it is pos-
sible for thee to comprehend the same, with
all modestie and meekenes, and without a-
ny great noyse or loude speaking, flying &
cutting of by all the meanes thou art able,
any thing that may eyther occasion or pro-
cure thee to speake.

Abstayne from al words, that be any way
hurtfull, backbyting, grudging, vncleane,
or contentious, as from a mortall sinne.
Haue a speciall regarde to keepe thy selfe
fro all iesting, lightnes, immoderate laugh-
ing, and idle wordes, and bee so carefull in
thys behalfe, as neither thou vlest the thy
selfe, nor yet heare them of any other, as far
as it lyeth in thy power to auoyde it.

And to the ende thou mayst be free from
that great vice of backbyting, resolute thou
in thy owne hart, neuer to speake any thing
of those which are absent, but such things
as thou art sure doo tende to the edifyinge
of mens soules. Euer haue some meane
die at hand to breake of that talke (if thou

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be any speech offered of those that bee absent) by bringing aptly in a discourse of some other matter, before there bee any word vttered either in the backbyting or dispraying of them.

Take a most dilligent and heedfull care that thou speakest not thy selfe, nor sufferest any other, to speake of those which haue offended thee, or toward whom thou findest in thy hart no perfect charitie, because men may easily fall by that meane, into the vice of backbyting, whyle they speake to please thy humor by flattering of thee, and reproching of those y^e thou doost mislyke. Therefore neuer harken to any accusation that is made of them which are thyne enemies, or such as thou dost not loue.

Endeuour as much as thou canst to remayne alwayes in silence (I meane not onely the silence of thy tongue, but especially the silence of thy hart) so as there may not be hearde within thy soule, any sounde of vnlawfull concupiscence, any noyse of vnquiet passions, or any troublesome styrr of wicked affections, and inordinate inclinations: Neither suffer thou vnprofitable discourses to arise in thyne owne hart, with any vaine fancies, fond imaginations, or the deceitfull formes of such thinges as thou haue there represented vnto thee: but such as if thou haddest forgotten all other things

things whatsoeuer , and wert out of thys
world : in quiernes and silence speake to me
onely, and harken vnto me wholly.

Neuer striue with any man in wordes,
neyther seeke stiffly to maintaine thy owne
minde or opinion, suffer euery man to haue
hys saying. If thou canst not dissuade hym
by gentle wordes , or doo him good by
some milde exhortation. And to conclude,
resolue thy self, neither to dispute in words,
neyther yet reason in thine owne thoughts
against him, but referre all thinges vnto me,
and liue thou in all silence of thy tongue, &
in all quietnes of thy hart.

*Of the contemplatiue life which is
wholy withdrawne , from the cares
and affaires of this presente
worlde.*

FLy the society and familiaritie of men,
and when thou art not otherwise enforced
by necessity for my honour , or for thy
neighbours saluation, be alwayes alone, for
when thou art alone , then wyll I reueale
my selfe vnto thee. Solytarines, silence, pu-
ritie and simplicity of hart , doo prepare
place for me to dwell in . Keepe thy selfe
therefore withdrawne from all creatures, in
D.2. silence

The opm...
silence and quietnes of hart. Neither vouch-
sasing to consent nor yet to harken to the
vnlawfull appetites of thy wyll, the wand-
ring cogitations of thy minde, or the vayne
desires of thy hart. For thy nature (I know)
is euer enclyned to delight in consolation,
and is alwayes occupied, sometime with out
ward laboure in thy body, and sometime
with inward care in thy minde, seeking con-
solation in my creatures, wherby thou com-
mest to be many and sundry wayes distrac-
ted. Remember thou therefore to stryue
with all thy force against all thy sensuall &
carnall inclynations, and keepe thy selfe a-
long, beeing withdrawne from al creatures,
and remayning euer both in outward soli-
tarines of thy body, and in inwarde con-
templation of thy minde, as farre as discre-
tion which must be thy guide, obedience to
thy superiors, and charitie to thy neighbors
wyll permit thee. Take care also as much as
conueniently thou mayest, not to giue o-
thers by thy example, any occasion of often
meetinges, or common familiarity, because
it doth very much hinder the spiritual course
of life, which is neuer so free from any im-
pediment, nor so apt to profit it selfe, as whe
it is seperated from all sortes of men, and
all kinde of busines: yet howsoeuer thou
shalt chaunce to be, either lyuing amongst
men, or sequestred from the society of men,
remayne

remaiue with me alwayes alone, recollected within thy owne soule, and withdrawne not onely from all other creatures, but euen from thine owne selfe, that is from all lyking to procure thine owne pleasure, from all care, to seeke thy owne commoditie, & from all desire to serue thine owne appetite. Perswade thy selfe that thou art left alone in this world, and hast nothing to care for but me, and therefore thinke of no other matter, and deale with no other creature, but with me onely.

Examine not other mens actions, and trouble not thy selfe with other mens sayres, if thou seest that which is good, embrace it, and let it edifie thee : if thou seest that which is euill, leaue it, but giue no iudgment of it.

Beware of obseruing, marking, examining, or iudging of such mens speeches, actions and manners, as cannot by theyr holy, and good example edifie thee : Nay bee so farre from dooing this, as desire neuer to heare or vnderstand them, but rather seeke by all meanes not to know them at all, And if thou shalt happen by any chance to heare them, roote them out of thy hart, and endeavour to forget them as soone as thou canst: especially if thou standest in danger by that meanes to offend in the breach of charitie, or to conceiue a worse opinion of those parties.

D.3.

How

*How we ought to iudge
no man.*

THinke ill of no man, & although he seemeth to thee to be wycked, yet beleene that he hath beene suffered to fall by some secreete and hydden prouidence of myne, for the attaining of greater humility in him self, and procuring of greater profit to his soule. And thou oughtest neyther to iudge, nor yet despyse hym, but lament rather thy own ingratitude towards me, because my grace onely doth vphold thee, as it were violently against thy wyll, and thinke that without it thou shouldest fall into greater, & more heynous sinnes then any other, therefore say vnto thy selfe: if thys man had receiued so much grace as I haue doone, hee woulde haue serued God a great deale more deuoutly, & beene more thankfull vnto him, then I haue beene. Beleene also, that as soone as I looke vppon him with the eyes of my mercy, he will presently repent and amende; or els, that he is already reformed and made more holye then those that despyse him. Wherefore ascribe thy ill conceyt of him, to thine owne fault and rash iudgment, and reprehende thy selfe sharply, because thou hast thought amysse of thy neyghbour, and doone

doone hym wrong. Rancor, hatred, bitter-
nes and enuie, doo many times hide them-
selues vnder the colour of zeale, which doo
make men to thinke, not onely euery de-
fect and light fault of theyr neighbour to
be greuous, but also do iudge theyr vertues
to be vices, theyr sightes beeing dimmed
wyth the foggye myste of mallice and en-
uie.

Take speciaall heede, therefore, that thou
neyther reprehende nor accuse any man, nor
yet eyther speake or heare of any mannes
faultes when thou art angry. Beware also
that thou doost not at that time seeke to gal
him, gaine say him, or greue him wyth a-
ny word or shew of thine, neyther yet by
chyding to procure humilitie and shame-
fastnes in him: or to declare, that thou hast
taken him in a fault woorthy reprehension,
and meete to be spoken of, and cheefely ab-
stayne from dooing of this, as long as dy-
splesure, bitternes, or any trobled & vnquiet
passio doth remain in thy hart against him,
& as long as thou dost desire to make others
note him for his faulres and offences, be-
cause thou hast neyther zeale of charitie,
nor a sincere intention in thee at that time.
For if thou haddest, thou wouldest rather
be sorrowfull, and lament with him for hys
sinnes, and seeke as much as thou couldest,
to excuse and couer before others thy Bro-

thers or sisters offence, and if they had made a great fault, thou wouldest then rebuke them in secret not without griefe in thy owne soule, and wouldest pray earnestly vnto me for them with a heart that did euen suffer with them for their offences, and were most loouingly & humbly affected towards them.

O my daughter be diligent to knowe what thou wantest, and what is fit for my iouse, and as for other mens faultes be deffe to heare them, dumbe to vtter them, and blinde to see them. Tell me (my daughter) how great regard would a bashfull virgin haue of her behauiour, if she stode in a Kinges presence, and sawe his eyes continually fixed vppon her? After the same sorte, thinke howe that I am in all places present with thee, and that thou standest alwaies in my sight. Consider how great modestie there ought euer to bee in thee, how great innocency of life, and to be short how great reuerence thou oughtest to cary towards me, which doo alwaies beholde, and looke with my pearcing eyes into the depth of all thy artes, thoughtes passions wordes motions, & intencions, and euen the very secretes of thy hart. Presume not therefore to doo any thing in my sight which thou darest not offer to doo in the sight of one of my seruants, that were a very deuour man, and so generally

generally accounted , and of all menne greatlie esteemed. For thou oughtest euer to feare the dreadful presence of my almighty power, and infinite Maiestie, and to haue it at all times, both layd before thy eyes, and imprinted in thy hart, that by it thou mayst be stirred vppe to looue and reuerence me, and be carefull in all thinges to please me, since thou art continually in my sight.

Thou shouldest not haue the peace of thy soule, which thou doost in all places desire, to depende vppon mens mouthes, that is, to be quiet, when no man dooth gaynesay thee, but to rest vppon mee, and a good conscience. Moreouer, thou oughtest to mortefy that appetite in thy selfe, whych dooth prouoke thee with an earnest desire and delight to bee beloued, & commended of men. Suffer men to be men still, and apply thy selfe onely to loue me, that thou maist bee woorthy to stand highly in my fauoure. Lyue vprightly with thy neyghbour, and looue him for my sake, neyther care thou whether he loue thee againe or not, but leaue it to me, and flie the familiarity, bothe of men and women, but especially of those that be not of thine owne sexe.

If thou haddest as great a care , or at
E.I. the

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the leaste, no lesse respect to please mee,
then thou hast, not to displease menne,
thou shouldest obtaine by it , greater
consolation in thy soule , then if all the
worlde did seeke for thy fauour.

*Howe wee ought to fight
against vice.*

BE stoute, and circumspect to vanquish
and purge thy soule of any imper-
fection, although it be neuer so little, for
the least sinne that offendeth me, ought
not to seeme small in thy eyes , if thou
doost perfectly loue mee. Call to mynde
the loue that thou diddest carry towards
me heeretofore, which made thee to con-
temne and forsake for the loue of mee,
thy Parents, thy Brethren, thy Sisters, thy
riches, thy honour, and whatsoeuer els
that seemeth delightfull in thys present
world, and to conclude ; euen thy selfe,
that is : thy flourishing youth, and plea-
santest yeres ; how commeth it then now
to passe, that thou art vanquished wyth a
moost light temptation , and a vile moti-
on of concupiscence ? Thou knowest best
thy selfe, howe weake and negligent thou
art for the most parte, and howe hardly
thou art drawne to ouercome vice, to be-
ware

ware of those snares which may indaun-
ger thy soule, to flye the occasions and
prouocations of sinne, to renounce thy
owne will, and to amend the imperfecti-
ons of thy hart. Renewe therefore thy
constant and former determination, re-
solving to persecute all vice in thy selfe,
and not to suffer any thing to remayne,
within thee, that is contrary to my wyll
for any worldly gaine whatsoever. Neg-
lect not to doo all those things which
please me, and follow that course of life
which I require at thy handes, and is fitte
for thy vocation, with all care and dilli-
gence. Vse not to delay, neither leaue
those things vndoone, which is thy du-
tie to performe, and my right to receiue,
but doo them with courage stoutly, wil-
lingly, carefully, faithfully, and deuout-
lie.

Whensoever thou findest in thy selfe,
the motions of anger, concupiscence,
wantonnes, pryde, and such like motions
of vices, beware that thou dost not suffer
them violentlie to breake out of thee, by
any worde or shewe, but seeke by bride-
ling and resisting them, to suppress and
extinguish them. The best and presen-
test remedie against all kinde of vice, is:
to cast thy selfe when thou art tempted,

E.2.

pro-

The purpose of this
prostrate at my feete wyth all humilitie,
to consider how thou wert made of no-
thing, and art nothing but by my grace;
to turne vnto me wholly, to repose al thy
confidence in mee, to call vppon me by
continuall prayer, and perfectly to know
that thou canst receiue no succoure nor
remedie in thys thy distresse, but from
me onely

Secke to strengthen thine owne in-
firmities in thys sort euery howre, and
renewe thy good purpose, euery perswa-
ding thy selfe, that the present instaunt
wherein thou lyest, is the first time of
thy beginning to doo well.

When it shall seeme lothsome to
thy nature, or goe againste thy sensuall
appetite, to take these laboures, to enter
into these combattles and conflicts, and
to doo many other thinges, which may
seeme contrarye and greuous to thy
minde in thys exercise of vertue: euery
the more that thine owne slothfull hu-
mour shall repyne at them, the more ear-
nestly endeouour thou to cuercome and
mortefy these passions. Bee not wearied
with so holy a labour, neither cease thou
to proceede in so good a course, leaste it
moue mee also to stay from powring
the influence of my grace into thee. Bee
afraide

afrayde least that if thou yeelde thy selfe vanquished, or seemest tyred by reason of thy sloth : my grace shall forsake thee and that I wyll leaue thee to followe thy owne inuentions, and with a daungerous kind of securitie to satisfie thy owne desires ; for it is a manifest argument, that I haue then for thy owne desertes , bothe iustly and clerely reiected thee ; When thou feelest no worme of conscience gnawing within thee , no remorse for thy sinnes, nor any feare of my dreadfull iudgment. Such as be in thys state, are in a most perulous case , for when they thinke peace neereft vnto them , then cometh destruction suddainliest vpon them . Wherefore fight thou manfully, and violentlie repress thyne affections. Wysh in this small conflict or affliction, how little so euer it be, to yeelde me some recompence, as farre as lyeth in thy power, for those paynes & torments, which both lyuing and dying, I endured for thy sake.

Bee neuer wearied therefore, wyth fighting against many temptations, giue not place, waxe not faynt, neyther suffer thou thy selfe to be ouercome with weaknes in thy hart, nor desperation in thy minde, but persecute all vice with a con-

tinuall and mortall hatred, and as often as thou beginnest to faint, or to declyne from thy former determination, so often ryse agayne, and make a newe resolution.

One thing I must needes warne thee of, which hurteth thy selfe and offendeth me, which is, that thou art become some times faint harted, wyth thy faults and ouersights, as that they moue thee to waue, in following of the good course that thou hast begunne, and almost induce thee to dispayre. Thys is the cause that doth make thee sit solitarie, pyning and consuming for very greefe, and not to returne vnto me that thou mayst rise againe, but even with a kind of dispayre to imagine, that all thou haste doone before is vtterly lost and forgotten. And thou shewest thy selfe by thys kinde of dealing, to be proude, because when thou diddest seeme to stande, thou dydst truste too much on thy owne force & abilitie, and that maketh thee now to be so greatly troubled and perplexed in thy minde, because thy hope did fayle thee, and it fel out otherwise then thou didst expect or looke for. My wyll is, that thou shouldest not vse the helpe of thy owne force & endeuour, but vtterly to distrust both
in

in them and thy selfe, and to trust in me
onely, for as long as thou thinkest other
wise, thou art like euery howre to come
to ruine, vntill thou learneſt thys leſſon,
that when thou relyeſt vppon thy ſelfe,
thine owne ſtrength is no greater helpe
vnto thee to make thee ſtande vpright,
then if thou wert vnderpropped with a
broken reede. But diſpayre not in mee,
repoſing a moſt firme hope, and aſſured
confidence in my mercy. And touching
thy ſelfe, I woulde haue thee to diſpayre
after thys ſorte: not to reſuſe thy owne
counſaile, thy owne induſtry, thy owne
trauaile, and other thinges of ſuch like
kinde which proceede from thy ſelfe, but
I woulde haue thee continually to vſe the,
and yet not to rely vpon them, cōfident-
lie to truſt or delight in them, neither
yet wold I haue thee attribute any good
thou receiueſt to thy ſelfe, or to thine
owne diligence for both thy ſelfe, and all
theſe abilities which thou haſt, haue not
power to make thee withſtand the ſma-
leſt ſinne, except thou bee aſſiſted wyth
my grace and mercy. Neyther thinke
thou that I wyll preſentlye powre into
thee, for one earneſt prayer, a few teares,
or one onelie conflict againſt the temp-
tation of ſinne, all graces, all vertue, and al

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good gifts, or that I wyll for this, sende thee any suddaine or extraordinary profite in thy spirituall course of life, or that thou shalt immediatly come to attaine to all pietie and holines. I require at thy handes daylie paynes, vnfeyned humbling of thy selfe, and a continuall fidelitie towards me, in fighting agaynst vice. I looke for, also a firme hope, and an assured truste in my mercy, and a constancie in thee, that wyll neyther, be ouercome with any assault, nor yet wearied with any trauaile. And when thou shalt find in thy selfe all these thinges which I haue named, let there not want a most profound humilitie, whereby thou mayest be brought perfectlye to knowe thy selfe, and to confesse that as thou wert made of nothing by my mercy, so thou art nothing but by my grace, attributing nothing to thy owne labour and trauaile, and acknowledging that thou hast deserued nothing, but ascribing thy thyrist after iustice, and all other good thinges which thou dooest to mee onely.

Except thou knowest these thinges thou canst not but erre, and must of necessitie fall often, vntill thou come to learne what thou art of thy selfe, & what
thou

thou art by my grace. I forbidde thee not, but exhort thee to labour as much as thou canst, and to strue for vertue as much as thou art able; and when thou hast doone all, trust not in any remedye, nor in any industry of thine owne, that is without me, but hope for thys, praie for this, and belecue thys certainly, that I wyll neuer faile to assist thee in all thy dilligent and vertuous labours, not in respecte of thyne owne desertes, but in respect of the loue and charity which I beare thee. For seeing that I haue gyuen thee, a wyll, a desire, and an inclynation to fight, I wyll also graunt thee for thy labour in fight (if thou perseuerest to the ende) a crowne of glorie, a triumph of victorie, and a most happy end of thy combat.

Wherefore, whether thou beest in warre or at peace wyth thy selfe, whatsoever thou doest determine, whatsoever thou beginnest, or whatsoever thou dost enterpryse, craue without ceasing my assistance by prayer, and wayte before the gates of my mercy. Thy prayers shall neuer returne from me voyde, and fruitles, although thou thinke thou hast receiued nothing; for it is often more profitable for thee, to pray humble & earnestly,

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neſtly, then to receiue and obtaine bene-
fits. It is often more gaineful for thee to
truſt in me, and expect my leysure, then
ſenſibly to feele, or poſſeſſe my conſo-
lation. Wherefore be thou patient, and
long ſuffering: & increaſing in al good
exerciſes, and in the looue of all that is
good, betweene falling and ryſing, euer
expecte thou my grace and protection:
Neyther ſeeke to flye or to runne away
from the battayle, vntill all the fight bee
fully ended, and the time be come for
thee to receiue a glorious reward for thy
paineſfull trauaile. And becauſe thou
mayeſt be the rather encouraged to pro-
ceede in this labour aſſure thy ſelte that
euen in this life, thy enemies ſhall bee
dayly diminithed, and their force that aſ-
ſault thee continually weakened; and thy
ſelfe by my grace, and vſe of fighting,
wonderfully ſtrengthened, in ſo much as
that which at the fiſt thou couldeſt
ſcarcely ſcrape out with a file of yron,
thou ſhalt come in time to dryue away
with a blaſt of winde.

Moreouer, whenſoeuer thou chaun-
feſt to fall, take this for a generall rule,
though thou faleſt neuer ſo often, & of-
fendeſt neuer ſo gearly, yet preſentlie
without any delay come vnto mee, la-
menting

menting thy fault and bewayle it wyth
me, lying prostrate at my feete, and rylse
again with me, leaning thy selfe vpon
me, that is, repose thy confidence in my
power, resolving firmly, to amende and
neuer to offende in it againe. I knowe
mans weakenes in generall, I know also
thine in perticuler, and how apt man is
of his owne frailtie to fall, and howe it
proceedeth from the mallice of the de-
uill for a man to be vnwylling to stande,
or vnwylling to rylse againe after hee is
fallen. Which thing cannot onely bee
by no meanes excused, but also recei-
ueth without my mercy, a heavier dam-
nation. I require nothing of thee, but a
good wyll; and nothing is in my eyes
more precious then the same. Wherefore
if thou wantest forceabilitie, or time to
doo good workes, be not dismayde, for
thy good wyll dooth fullie content mee.
Retayne euer within thy selfe a good
wyll, for by it, thou mayst satisfy for all
thy defectes, and repayre all thy faultes,
although thou beest able to doo nothing
besides. When thou thinkest mee far-
dest from thee, then am I neerest vnto
thee. Therefore (my Daughter) as soone
as thou shalt finde that thou hast offen-
ded, condemne thy selfe, and presently

running vnto me, confesse thy selfe guiltie, and make complaint against thy self vnto me. Thou canst not sooner bee repentant, then I haue graunted thee my pardon, neither canst thou sooner aske forgiveness, then I haue quite remitted & forgiven all. Wherefore then (O my spouse) doost thou stay from returning vnto me? thy safetye is not procured in flying from mee, but in flying vnto mee. In whatsoeuer thou seest that thou haste most offended: where thou findest that thou haste ofteneft fallen: to conclude, where thou perceiuest that thou haste most decayed from vertue: there crye ofteneft vnto me, there sighe vnto mee wyth more often groanes, & desire wyth all feruencie at my handes, both pardon for thy sinnes, and the protection of my grace.

Bee not wearied with temptations, but alwayes resist them as much as thou canst, neither yeelde thy selfe as vanquished by the, or as a prisoner vnto them. As long as thou resistest, thou art neuer ouercome. For whatsoeuer thou feelest, and art enforced to suffer (as long as thou sufferest it against thy wyll, and resisting it as I tolde thee before) I wil neuer impute it to thee as a fault, because I require

require not an account at thy handes of that thou feelest , but of that to which thou consentest. To feele motions of sinne, is ingrafted as it were in thy flesh, but to consent vnto it , resteth in thy owne choyse. There may bee a certayne kinde of violence offered, to the fleshe & senses, but the wyll can neuer be compelled.

There are two thinges in temptation: one the matter wherunto thou art tempted, and that is sinne, and imperfections, these thou must neuer consent vnto, neither yet yeelde thy selfe in any sorte vnto them, but resist them with al thy might. The other is, that labour and distresse which thou dost endure in resisting the: and thys thou must patiently abide and yeelde vnto, as long as it is my pleasure that thou shalt bee tempted. For thou oughtest not to resist me, but to subiecte thy selfe wholly vnto my wyll, and to resist those motions which thou art styrred vnto by the meane of temptation: that thou mayest continue still in my fauour, receiue my grace, and be partaker of my consolation.

But I knowe what thou wilt say, for I am not ignorant of those things which thou doost suffer, and wherewith thy hart

is afflicted. I wyll tell thee them therfore
since thou art ashamed to tell them thy
selfe, that by it thou mayst bee the better
assured to receiue remedy, and consolati-
on for them at my handes. The tempta-
tion of thy fleshe doth assault thee, not
onely euery day, but euery moment. To
resist this continually is troublesome &
greeuous, and to escape it without fight-
ing, is impossible. To fight long, and
not to be wounded, is in thy iudgment
not onelic hard, but myraculous. He that
is thy enemy, is verie familiar with thee
thou carriest him about with thee in e-
uerie place, thou art not permitted to de-
stroy him, but thou art enforced to nour-
rish him. His weapons are manie, his
manner of fight diuers, and his assaults
very violent, as the fiery heates, the fer-
uent motions, the delightfull allure-
ments, the terrible perturbations, the
cruell onsets, the sweete pleasures of
all kinde of luste and concupiscence, and
many such other which some men doo
feele raging in theyr flesh like certayne
furies of hell. Nowe the strong im-
pressions & delectations of them beeing
in a manner violent, and ioyned wyth
these fancies, are almost sufficient to van-
quish all thy senses. Moreouer the insta-
bility

stability, and inconstancie of some mens hart is so great, that euen in the very moment, wherein they prepare themselues to resist these temptations, they are presently as it were fallen besides theselues, and cleane forgetting that which they had determined, they beginne to thinke of that which they did refuse to thinke of before. Nowe who amongst these dangers (sayest thou) can escape safe? who can flee away from sin vnwounded? marry a good and an humble wyll, for to it there can no violence bee offered. For whatsoeuer thou thinkest, chastitie is not polluted with it, but with the consent of thy mind, that is, whatsoeuer thou feelest in thy flesh, shall not be imputed to thee for sinne, if thy mind consent not therevnto; for whatsoeuer is sinne, must be voluntary, and as long as it is not voluntary it is not sinne. Therefore wyth howe great temptations soeuer thou art oppressed, nay though thy fleshe doo seeme to be ouerwhelmed with them, & thy senses as prisoners vnto them, yet whatsoeuer thou feelest delightfull to thy fleshe, keepe thy mind free, (that is, thy reasonable wyll) and then nothing can hurt thee. Cry out with the detestation of thy soule against them, and wyth

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a voyce that dooth abhorre them, fie, fie,
I will not, I wyll not. Turne vnto mee
with all the force thou art able, and re-
peate often this short sentence, O my
G O D helpe mee, O mercifull Iesus I
will not yeelde vnto them, helpe mee.

Moreouer, though moſte ſothſome &
horrible temptations doo creepe into
thy minde, yet for all that bee not thou
dismayde, as they creeped in, ſo let them
creepe out, and by that gate wherein they
did enter, let them departe, and let not
them onely out themſelues, but carrye
out with them any thing that is naught,
and vncleane within thee, that they may
leauethy houſe ſwept and clenſed. And
this thou maiest eaſily doo, if thou wylt
enter into a deepe conſideration to know
thy ſelfe, and call vpon mee onely wyth
a firme confidence, and with a great hu-
militie, neither ſeeking to ſpare thy ſelf,
nor ceaſing to perſecute thine enemies.
For it is a moſte preſent remedye againſt
all inclinations, to remember as ſoone as
euer thou ſhalt finde an euill inclination
in thy mind, how thou art nothing, and
haſt nothing of thy ſelf but by my grace
onely, and how vnpoſſible it is for thee,
with any abilitie of thine owne, to reſiſte
theſe motions, and therefore preſently

to flye vnto me with all thy hart, and to
seeke ayde, and protection from my
woundes which I suffered for thy sake,
and at the sight whereof, the ancient e-
nemy of mankind dooth yet quake and
tremble. Beleeue me (my daughter) al-
though thou bee haunted as much as is
possible for thee with carnall thoughtes,
sensuall motions, violent cogitations, &
imaginacions, and although thou feele
in this behalfe as much as may bee deu-
ised, yet as long as reason hath the vpper
hande, and doth gaynesay them, and as
long as thy reasonable & deliberat wyll
doth not make choyse of them, thou hast
neyther lost charitie nor my grace, Thys
distresse which thou doost sustayne, and
these streightes, wherinto thy hart is dri-
uen by the meane of thys conflict, may
bee a playne argument vnto thee, that
thou hast not consented vnto them, and
so consequently a great comfort to thy
minde. For if thou haddest consented v-
to them, that is, if thou haddest willing-
ly felt those thinges which thou diddest
feelee, if thou haddest willingly retayned
those cogitaions which didde enter into
thy minde, thou shouldest not then haue
felt this distresse, this combat, and sharpe
conflict, but rather all peace and tran-

G.I.

quillitie

quility in thy soule. Receiue a similitude (O my Daughter) at my handes for thy comfort: If anie man in fight hande to hande be ouercome, vanquished, bounde, yea and beaten, and although he be so straightly holden, as he hath not abilitytie to vse his owne lymmes: yet if he yeelde not himselfe as a prisoner, & vanquished, but resisteth with as much force as he is able, and consenteth not to thys hys captiuitie, he can neuer be said to be conquered or ouercome. In like manner thou shalt neuer be iudged of me to bee ouercome, whether thou bee tempted of the flesh or the deuill, except thou consent with thy mind, and cease to resist them. Thou must feele many things, which thou oughtest not to consent vnto, that is, which thou oughtest not to feele wyth thy good wyll, and with a certaine delight.

But thou wylt say, it is very paynefull to be in continuall fight, it is paynefull to renounce those things which thou couetest, it is painefull not to thinke of those things wherein thou delightest, it is painful to persecute those things which thou louest. O my Daughter, thou dost consist of two partes, that is, of the fleshe, and of the spirite, and therefore thy desires

fires be diuers: and those thinges which
delight the flesh are paynefull to the spi-
rite. If it seeme painefull to the fleshe to
offer violence to it selfe, if it cannot hate
it selfe: let the spyrte raigne, let the spi-
rite haue the royall soueraigntie and im-
periall authoritie in thee, and shee wyll
not thinke it any paine to bring her ene-
my, that is, the flesh vnder her yoake and
subiection. That which seemeth at the
first heauie, and almost intollerable, by
continuall vse of fighting commeth to
be light, and may well bee endured: For
the oftner that thou resistest thy enemy,
thou art the stronger, and he the weaker.
For doost thou not knowe, that the king-
dome of heauen suffereth violence, and
that the violent beare it away? Fight
therefore manfully the oftner, and the
more stoutly that thou doost it, the more
ease shalt thou euer finde it. Remember
also, that as the temptation shall ende, so
the fight shall not alwayes continue, and
that an eternall crowne of glory which is
due to the conquerer dooth remaine for
thee. The sharper thy fight is, the more
glorious thy crowne of victory shall be.
And therefore if thou ouercommest be-
ing tempted, thou shalt haue a double
rewarde, whereas if thou haddest neuer.

G.2.

beeue

beene tempted, thou shouldest haue receiued but a single. Moreouer, the sharper that thou art assaulted with the temptation of sinne, the cleerer shalt thou be purged from thy finnes, if thou dost not consent vnto it. And although in this conflict, especially when a heavy temptation dooth furiouslye rage in thy fleshe, there are many veniall finnes wont to be committed, (which are gyuen as lyght woundes to those that fight) yet notwithstanding, that paine which is endured by continuing still in fight, and by resisting of mortall finnes, dooth on the contrarye parte take away all that payne which the veniall finnes doo deserue. Beside, that charitie wherewith thou fighting for my sake doost auoyde mortall woundes, and takest great payne in stryuing for vertue, dooth not onelie heale thy lesser woundes, but also dooth turne them to thy greater glory and rewarde, if thou shalt perfectly ouercome these tentations as the skars of a Souldiers woundes, which he receiued by fighting manfully in a most fierce battle, are shewed after the victorie to his great honour, and the sharper the battle was, the greater is his glory. Feare not therefore (my daughter) if thou art to fight long, or if thy temp-

temptation doo continue forcible, if thou
 canst not preuaile so farre ouer thy sen-
 suality, as to make it in all thinges sub-
 iect to thy reason, yet alwayes resist it,
 neuer giue it place, neuer graunt it peace
 nor quietnes. Thy battaile against it,
 the conflict which thou diddest endure
 in resisting of it, I will esteeme as a vic-
 torie and conquest ouer it: For it is not
 onely good to ouercome euill, but with
 all thy might to resist euill, yea it is som-
 time more honourable & profitable for
 thee, by continuing in fight to sustayne
 longer the assaultes of thine enemy, and
 the labour of the conflict, then quicklie
 to haue vanquished him, especially when
 it is doone by my prouidence (which di-
 sposeth of all, euer for the best towards
 those that loue me) and not by thy owne
 sloth or negligence. For I who am a most
 vpright and wise Iudge, doo marke the
 trauaile and force of euerie one of my
 Souldiers, and do more esteeme in them,
 theyr wyll, then their abilitie: because to
 be able to conquere, proceedeth of my
 gyft, but to bee wylling to conquere re-
 steth in theyr owne choyse, and yet not
 that neither without my grace. Wherefore
 although my grace must of necessitie as-
 sist you in bothe, yet it resteth more in

G.3.

your

your owne choyse to bee wylling to doo well, then to be able to doo well, which I considering (O my daughter) do better allowe in thee a wyll to doo much, then abilitie to performe much. It is also both meete and agreeth with iustice, that the longer thou sighest, and the more paine thou takest, thou shouldest receiue the larger reward, and not onely a reward in the life to come, but euen here grace for grace, that is: for euery good woorke which you doo by my grace, you shall receiue a rewarde, and some benefite or other by my gracious fauour in this present world.

*How wee must flie the occasion
of temptation.*

TAKE a speciall care, that thou beest not an occasion of thine own temptation, or destruction, in gyuing thine enemy by thine owne fault, oportunitie to assault thee, & abilitie to ouerthrowe thee. For auoyding whereof, flye pro-uocations of temptation, restrayne thy senses from wandering, shunne the familiaritie and priuate freendshyppe both of men and women, whereby sometime the

the deuill dooth finde an oportunitie to tempt thee, vnder the colour of deuotion or spirituall loue. For thefe things for the moft part, do leaue behind them greuous temptations, of doubtfull fufpitions, perturbations, diftractions, or els fome fcandalls of violent loue & affection. If thy enemy which fought to take thy life ftood at thy doore, wouldeft thou fuffer him to come in? howe quickly and carefully wouldeft thou fhut and barre the gates againft him? Nowe, thefe carnall and vicious imaginations, cogitations, and affections do feeke by all meanes to enter into thy hart, and to deftroy the life of thy foule, wylt thou then let them come in? Doe not fuffer them to enter: dryue not me away, but keepe them out of thy houfe by force, & wyth a horrible deteftation of them. Turne thy hart vnto me, and if thou fefle any thing in thy flefhe, turne thy hart away from it. Punifh thy flefhe when it waxeth proude, or wanton, with abftinence: and temperance both in meate & drinke Cut of all acceffe of perfons, as haunting of places, and all taking of any occafions whereby thou perceiueft thy felfe to bee tempted. And beware aboue all thinges, that thou yeelde not thyne owne mem-

bers so farre to iniquitie, as that the de-
uill doo make them instruments of ini-
quitie, and so by thy negligence take o-
pportunitie to wounde thee with thine
owne weapons. And therefore correcte
the pride of thy flesh with such straigh-
t discipline, and bridle it with so great mo-
destie, and bashfulnes, that euen for very
feruent loue of shamefastnes, and chasti-
tie, thou mayest scarce presume to see, or
touche any naked parte of thy handes or
feete. And for all vncleane cogitations,
which shall chaunce to be still importu-
nate vppon thee, dryue them out as it
were one nayle with an other, by some
godly meditation, and imprinting in thy
mind some holy impression of my lyfe
and passion. For, to thinke of my woun-
des and passion, dooth euer yeeld with-
out al doubt, a continual and wonderfull
encrease of vertue. For if I haue infused
into hearbes, stones, and rootes, rare ver-
tues to expell many diseases of the body,
how vnspeakable, and howe effectuell
vertue haue I giuen to my woundes and
passion (as thou thinkest) for expelling
of spirituall diseases, and bothe curing &
sanctifying of the soule?

When

*When spirituall temptations
are to be conquered.*

IF filthy and vncleane thoughtes as it
often happeneth doo at sometime en-
ter into thy minde against mee and my
Saints, or else that thou be tempted with
blasphemy, and rebellious cogitations,
let it neuer hencefoorth trouble thee, nor
yet make thee faynt harted, neither bee
thou perplexed in thy minde with thin-
king how to make thy confession of any
such matter, as long as thou doost not
with aduised and deliberat consent yeeld
vnto them. For they carry with them
more greefe then delight, and thou ra-
ther sufferest, then doost those thinges
being for that time altogether in passion
and nothing in action. Wherefore hee
that caryeth a pure minde neede not ei-
ther to feare them or confesse them, for
although a godly minde may seeme to be
by this meane a little polluted, yet is it
not defiled by her owne fault and negli-
gence. And therefore such thinges as
these which procure great heauines to a
deuout heart, and my Spouse (because
shee is enforced to feelee within her selfe,

H.I.

and

and to bee turmoyled with such filthy imaginations and cogitations against mee, as those which bee the greatest sinners doo abhorre) are rather an affliction and purgation vnto her, then any defiling or pollution of her. For the Deuill whilest hee seeth thee withdrawne from all other thinges whatsoeuer. and onely to thirst after mee, dooth endeouour to trouble this quiet peace of thine, and to hinder and to keepe thee from beeing vnited vnto mee, by these fancies which seeme both odious and horrible. Wherefore the more holy that the day is, the more earnestly thou doost bend thy selfe to the exercise of deuine actions, the more thou doost seeke to lise vpp thy hart, and the more vehemently that thou doost strue to vnite thy selfe wholly vnto mee, the more violently, wickedly and importuately doo these imaginations assault thee, beeing stirred vp either by the deuill or by some timorous fearfulness of thyne owne, because as soone as thy soule dooth beginne, to abhorre and feare a thinge, she dooth presently feele and finde the same which she feareth, or for which she is afraide. For feare and faint hartednesse dooth quickliest thrust into a mans minde that imagination which is feared. And the Deuill also dooth

dooth rayse these perturbations and motions within thy soule, that whilest thou art busied in seeking to resist them, thou maiest bee with-holden from feelinge the sweete taste of my charitie, or else, beeing to much dismayed with them, thou mayest bee a fraid, and not presume to approche vnto me. The Deuill dooth this because hee delighteth to entangle thy minde with scruples, and perturbations, and by them to hinder the Saboth of thy quiet rest. But doo not regarde them, doo not feare them, doo not aunswere them, doo not resist them, doo not obserue them, but goe forward in thy deuotion and holy exercise, as though thou felt nothing, and as though thy minde were troubled with nothing, and passe ouer all these filthie cogitations, as the barking of a curre, or the hissing of a goose, to which a man will disdaine to make an aunswer, and will not staie either to contend or striue with them, but onely passe by them, and laugh at them. In dooinge thus, thou shalt easily auoide and quickly forget them. But if thou seeke to resiste them, to dispute with them, to feare them, to regard them to harken vnto them, and to remooue them, thou shalt still the more deeply

H, 2

imprint them

them in thy minde , and the more dangerously intangle thy selfe with great perturbation. For these temptations are not vanquished by fighting with them, but by contempning of them.

Take heede also that no temptaion ouercome thee by importunitie , and by making the wery to resist it , for this is an vsuall practise of the Deuill to vex some with long and troublesome temptation that he ouercometh those by tyring the with that wicked deuise of his, whom he could neither deceiue by subtiltie, nor intise by pleasure . Wherefore thou hast neede to bee longe sufferinge, constant, and patient, and as thou oughtest to detest those wicked cogitationes, which are throwne into thy minde by the crafte of the Deuill against my honour , and are brought in of purpose to seduce thee ; so thou mayest in no sorte either mislike or seeke to shun that affliction which I sende vnto thee , nor those heauie and troublesome burthens which thou feelest by my wyll and prouidence layde vppon thee , nor yet that payne which thou takest in any conflict, when thou stryuest to resist vice and iniquitie, but thou oughtest for my sake to beare them patiently, and without any grudging.

Of

Of thys also I am to warne thee, that if thou be tempted with any carnall vices, as gluttony and concupiscence, thou mayest more easilie vanquish them by flying them, then by fighting with them; but on the contrarie part, all spiritual vices are euer overcome, not by slightlye passing ouer them, but by staying wyth good consideration vppon them, & dooing the contrarie of that to which they allure thee. For the temptation of pride is neither any whit diminished nor yet vanquished, by flying all occasions that may mooue thee to humble thy selfe, that is, by flying all the meanes that may procure humility in thee, in hope by that course to abate the force, and auoyde the motions of that temptation. But if thou wylt overcome it, stay aduisedly vpon it, and enforce thy selfe to doo those thinges that may humble thee. Thou shalt after the same sorte overcome enuye, if presently and violentlie, as it were in spight of her, thou doost those thinges from which she dissuadeth thee; that is, if thou speakest to thy brother, if thou seekest to doo him seruice, if thou dooest humble thy selfe vnto him. In like manner also, thou shalt neuer conquer slothfulness by flying all trauaile, or by neglecting the diuine honouring and ser-

H.3.

uing

uing of me, and by seeking to withdraw
thy selfe, that thou mightest not be com-
maunded to labour, and take paynes, but
by inforcing thy selfe with al thy might,
and by applying wholly of thy minde to
practise and performe deuout and vertu-
ous exercises.

*How wee ought to take heede
of Ennie.*

BEware of ennie as much as pos-
sibly thou canst, that by it thou bee
not brought to mylike with any man,
to speake in derogation of him, to pre-
ferre thy selfe before him, to molest and
vexe him, and to be also thy selfe vexed.
(if he be preferred before thee) with hys
vertue, with his honour, with his com-
mendation, or with his spirituall profite.
To ouercome this temptation, bee more
courteous & lowlie vnto him (my daugh-
ter) then to an other, speake nothing of
him thy selfe, nor heare hym spoken of
in his absence, neither yet let any thyng
proceede from thee in worde, deede, or
shewe

shewe, that may seeme to saue of en-
uie, or to spring from that venemous
roote.

*How we must flie singu-
larity.*

S Hewe not in thy conuersation wyth
others, any sadde, or vnquiet counti-
nance, but a courteous kinde of be-
hauour, lest thy conuersation seeme tro-
blesome or vnpleasaunt vnto them.

Beware of beeing singuler, & vsing
any particuler faction by thy selfe, diffe-
rent from the rest in any vnecessary ce-
remony, acte, or shewe of deuotion, when
thou art in other mens company, and as
for those poynts which are profitable for
thy soule, which thy calling and chry-
styan profession requyreth at thy hands,
and which are necessary, eyther for ob-
tayning of vertue, or auoyding of sinne;
feare not to bee singuler in them, con-
forme not thy selfe in those to other
mennes fancies, if they be careles of their
owne saluation: but rather resolute for
the benefit of thyne owne soule, the ob-
tayning of vertue, and the fulfilling of
my good pleasure, constantly, humbly,
and patiently, to beare all theyr de-
risions, and persecutions
for the same,

(.)

H.4.

¶ Of

*Of the honour, reuerence and wor-
ship which we ought to exhibet
vnto the mother of God.*

SAlute my mother often and zealously,
with thy feruent prayers, and honour
her euer with all reuerence, and a prin-
cipall deuotion by seeking dilligentlie
to imitate both her life and her vertue.
For I gaue her to this worlde as a perfect
example of sanctety, innocency, and pu-
rerie, as a singuler patronesse, and most
safe refuge for all my seruauntes, and as
a Sanctuary of so great freedome to all
those which are in misery and tribulati-
on: as no man might haue cause to mis-
like it, no man might feare to take it, nor
yet be in doubt to approche vnto it, and
to that ende I made her so meeke, so ver-
tuous, so mercifull, so gentle, and so gra-
cious as she might dispise no man, de-
nie her ayde to no man, but euer laie o-
pen her bosome of pittie before all men,
and not to suffer any man to depart frō
her, sadde nor without consolation. I
made her also gracious, amiable, worthy
to be beloued, and after a wonderfull
sorte most sweet and delightfull, to those
which

which otherwise were desperate and obstinate sinners, that she might be a mete bayte for my hooke to catch all foules, but specially such as coulde by no other meane be taken. For those heynous sinners which breake out of all other netts, and for whom I cannot find an apt course by any other way to draw them vnto me: I vse to catch by her meane, that is, by the veneration of her, and theyr deuotion towards her, whom I make to tast most sweete in theyr hartes, and excite those which are hard harted towarde mee, to performe good workes vnto her, that is, acts of veneration, deuotion, confidence, and inuocation, and by this meane, I make them vessels fitter and worthyer to receiue my grace, and greater illumination from me, vntill they attaine to a more reformed, and for the most parte, a most holy course of life. Recommendethy selfe daylie therefore vnto her protection, that by her helpe thou mayst receiue greater grace and fauoure at my handes. For I committed vnto her custodie the whole treasure of my grace & mercy, to bee distributed and bestowed, when I recommended vnto her all my sonnes in the person of Iohn as her sons, but specially sinners, for whom I did at

I. i.

that

The Epistle of Iohn the Apostle
that present suffer. Thys she knoweth ver-
ry well, and therefore is so carefull and
dilligent to discharge the office which
she receiued from mee, as shee suffereth
none of those (as farre as lyeth in her
power) which were committed vnto her,
and principally such as call vpon her to
perrish, but preferreth them vnto mee
both with her earnest prayers, and by all
the other meanes she is able, that they
may be reconciled vnto me, and receiued
againie into my fauour. Dost thou think
(then my daughter) that I coulde haue
chosen any more fitte, and more meete
for this busines? Could I haue founde a-
ny that had beene so apte and able euery
way to haue dyscharged thys office? Dost
thou thinke that such as bee sorrowfull,
desolate, and ouerwhelmed wyth theyr
sinnes, wyll desire any other mediator
for them vnto me, which may sue more
faithfullie in theyr behalfe, and be more
graciously enclyned to receiue them, and
more ready to bring them vnto me, then
thys woman, this most humble, most pit-
tifull, most meeke, and moste louing
virgin, abounding with all sweetnes and
mercie, beeing most mighty of her selfe
to releue sinners, and most acceptable
vnto me because she is my morher, yea,
euen

euen hys mother , whose wrath is to bee
 pacified and appeased towards them: A-
 las, how farre doo they erre, how great a
 burthen of wylfull obstinacie, and perdi-
 tion doo they heape vpon theyr owne
 backs, which doo mutter and murmur
 against thys holy virgin , which hath the
 custody and bestowing of my graces, and
 wyll not acknowledge her for an aduo-
 cate vnto mee as I am to my father? Dost
 thou thinke that they can by any meanes
 throw themselues more headlong into
 the bottomlesse pitte of hell , then by
 making her theyr enemy (for whose sake
 I haue so often spared the worlde, and so
 often forborne to powre my wrath vpon
 men) that when there is none to be a me-
 diator for them, or to withhold my hand
 whych is ready bent to punish them , I
 may without any lette or impediment
 strike them as often & as much as I wyll?
 But what greater payne or punishment
 can I lay vpon these men , then not to
 chaften them temporally heere as chyl-
 dren, but to deliuer them ouer as my e-
 nemies into a reprobate sence, that they
 beeing blinde may not see into what
 daunger they runne, vntill they find them
 selues drowned in perpetuall darknes, &
 overwhelmed with eternall destruction.

I. 2,

I doe

I doe vse these exhortations vnto thee, and vnto my spouse of meere loue, and good will, that beeing instructed by my spirit thou mayest not declyne eyther in thy or in any other matter whatsoeuer, bee neuer so small, from the decrees and resolution of doctrine, which my holy Catholique Church hath determined, & resolved vpon, nor yet suffer thy self to be deceiued by that wycked and malignant spirite of theyrs, which pretend in shewe to be followers of the Gospel, and are in trueth nothing lesse.

Of sensible deuotion.

IF thou findest not sensible deuotion be not therfore greeued nor deiected in thy soule, but doo wyth a stoute, and constant mynde (although thou feele it dry & barren) whatsoeuer thou knowest to be for my honour, and as much as thou art able to performe in that behalfe. There are many which shedding teares doo seeme to haue some spirituall deuotion, and sweete taste in theyr soule, and yet theyr life is neuer a whit the holier, nor themselues at that time free from mortall sinne, but it proceedeth from certain

ee, as
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certayne tendernes of their hart, as is of-
ten scene in women, and also in men,
that be by nature passionate and full of
compassion. Haue no confidence there-
fore in that deuotion which dooth not
better and amend thy life. Thou shalt
see some weepe often, and be sorrowfull,
for the death of a valiant Captaine, whose
woorthy and famous acts, they haue on-
ly read, though hee were a Gentile or a
Pagan. They will weepe also sometime
if they reade a heauy parting, or a pittifull
death of two constant louers. What
wonder is it then if they weepe at my
most holie and deuout seruice, by seeing
many patheticall thinges doone in the
worshypping of me, or by taking com-
passion of those thinges which I did suf-
fer for them, or by reioycing at that ho-
nour which is doone vnto mee, and yet
these teares proceede fro a naturall pas-
sion of theyr hart, without anie vertuous
intention or profitable fruite to theyr
soule, as long as they doo not my wyll,
and fulfill my commaundement? If ther-
fore thou findest thy hart hardened and
barren, without such deuotion, endeuer
thou to haue an other kind of deuotion,
which is a true, perfecte and ready wyll,
with a determined resolution to doo all

I. 3. those

those thinges which may honor & please me. Moreouer, for the want of the other. that is, sensible deuotion, seeke out the true cause and reason, least perhaps thou hast lost that sweete taste in thy soule, by some dissolute motion, by lightnes, by inordinate loue, or vnmeasurable ioy, or least thou hast beene too much busied with earthly cogitations, or els, least that thou hast polluted thy soule, wyth the spottes of pryde, or hast sought to please thyne owne fancy; or for some such other vice & offence. In which case thou oughtest to be rather greeued for the cause of thys barrennes of thy soule, that is, thou oughtest to be more sorry for the faulte which thou hast committed, then for the deuotion which thou hast loste. Endeuer to cleaue vnto me, with a good and pure wyll, leauered from earthly affections, & with a naked and simple vnderstanding, farre from conceauing of needeles or vnprofitable matters, and onyt to doo no good thing, that eyther thou wert accustomed to vse before, or that may tende to my honour, but remaine patient wyth renouncing of thyne owne appetite, and expect my pleasure, with resigning of thy selfe wholie vnto the same. And although somewhat at sometime doo suddenly

30
sodaynly breake out of thy sensuall disposition, and outward man, or remayne boyling in thy minde, which is not convenient for thy profession, or els, if there arise any perturbations in thee. If thou sufferest any distresse, if thou bee oppressed with the temptations of heauines in thy soule, resisting or murmuring, take speciall care, that at the least thy inwarde and reasonable man, beeing subiect vnto me, continue settled in all tranquillity, in louing of my commaundements, and in labouring to fulfill them.

*How we must prepare our selues
when wee come to receiue the
blessed Sacrament*

TO speake somewhat by the way of that preparation, which thou oughtest to make, when thou comest to receiue the blessed Sacrament of my precious bodie, I am first to aduertise thee, that thou shouldest not be discouraged, although thou doost not sensibly feele deuotion in thee, yea, although thou findest thy selfe troubled with horrible tentations, and assaulted with some odious

The Epistle of Iesus Christ,

imaginations, which do inuade thy mind
For this sensible deuotion of thy soule is
not so necessarie, but rather that reason-
able deuotion of thy will, wherby thou
dooft belecue well of my Sacrament, &
whereby (notwithstanding these blas-
phemous thoughts which doo assaile, &
almost ouerwhelme thee) thou mayest
bee mooued to doo all honour and re-
uerence to my Sacrament, although it be
against thine appetite, contrary to thy ly-
king, and repugnant to the sence or opy-
nion of thyne owne hart : and lastly, that
thou mayst by thys inforcing of thy selfe,
against thy carnall desire, finde thy wyll
ready, and prepared with all obedience to
honour me, to giue me thankses, to re-
signe thy selfe wholie vnto mee, and to
subiect thy minde so farre to my lyking,
as that it may be best cōtented with that
which agreeth most with my pleasure. If
thou hast thys deuotion (my Daughter)
which thy reasonable wyll may easily cō-
maunde and procure in thee, that is, if
thou be sorrie that thou hast euer offen-
ded me, and determined neuer to offend
mee againe, but to endeuour as much as
possibly thou canst in all things to obey
my will, thou mayest come boldly vnto
thys Sacrament, thou mayest enter se-
curely

curelie into my presence, for neither reasonable, nor sensible deuotion, neither, vertue, nor yet my grace is obtayned by flying from me, but by approching nere vnto me. Therefore the more sadder, & the more desolate that thou findest thy selfe (yea, although it bee at that time, when thou art going to confession, or to receiue my blessed body) the more earnestlie and vehementlie excite and enforce thy selfe, to proccede in thy good purpose, that thou maiest be made stronger in grace, more constant in goodnes, and more seruient in loue towards mee. Prouided alwayes, that thou carriest with thee a pure intention, and a good wyll, as I sayde before. Neyther let it trouble thee, if euen in comming to receiue this blessed Sacrament, there dooth enter some horror, and terror into thy soule, or if thou be scarce able presentlye to take and swallow the blessed host, or if thou finde some gawlish kinde of bitternes, in thy taste, for these are not certaine signes, that thou cammest vnworthely to it, but thou haste rather cause to mistrust that feare, fainthartednes, & continuall custome of trembling, haue procured this imagination in thee, which is strongest of all in women, and maketh

K. I.

thee

thee to thinke that thou feelest those things indeede, which either thou drea-dest to feele heereafter, or thou doost imagine that thou feelest at that present. But if thou couldest cleane remooue this fainthartednes, and fearefull imaginati-on of thine, thou shouldest with it also cleane expell this difficulty, and distresse which thou findest in thy minde. For al-be it I coulde deliuer thee from all these perturbations, yet doo I permitte, some such distresses as these, to assault thee, & other of my seruantes, because I knowe it is the best meane either to keepe all of you humble, or by humbling of you, to deliuer you from the sin of pryde, which is in women most vsuall. Bee therefore stout, and carry a resolute minde, that shaking off all womanish feare, or faynt hartednesse, and purging it from those filthy cogitations which doo enter into thee by contemning of them and their perswasions, thou mayest with a quiet minde, and a pure conscience, wholly de-dicated to my seruice, desire me, seeke mee, and receiue mee in the blessed Sa-crament, which am and wyll alwayes re-mayne vnto thee (if the fault be not in thy selfe) a most gracious loue, a most gentle protector, a most mercifull re-deemer,

decemer, a most louing preseruer, and a
most faithfull sauiour. But because thou
mayest be enflamed with a greater reue-
rence, loue, and desire, towarde this bles-
sed Sacrament: I assure thee that with-
out all doubt, my bodye is there sacra-
mentally, deliuered vnto thee, to bee re-
ceiued vnder the forme of breade. Where-
fore, seeing it is the same body, which I
carry nowe glorified in heauen, seeing it
is no other, nor any like vnto it, but euen
the very same, and seeing I carry not a
body which is dead, nor without bloode,
it followeth of necessity that together in
the same body, there must be also con-
tayned, my soule. my bloode, my graces,
and my vertues: to all which since the
word is vnited, that is, one personne in
trynitie, from whome the two other per-
sonnes cannot be deuided, but are inse-
perably vnited, it must also followe, that
the whole trynitie is present in thys Sa-
crament, as truely and as verely as they
are in heauen, though in an other kinde,
that is, vnder a sacramentall forme. The
same opinion thou muste in like sorte
haue of the Challice, the newe testament
in my bloode, consider therefore nowe
with thy selfe, with howe great willing-
nes and desire, thou oughtest to come

K.2.

vnto

vnto this Sacrament, seing that thou hast
in it true saluation, and that thou hast me
really, and perfectly there, which am the
author of all thy happines. And because
I would not haue thee drawne from it,
with too much timorousnes of thy con-
science, or with too great a feare of the
reuerence and maiestie thereof; I haue
commaunded thee to come vnto it, and
to receiue it for a commemoration of
me, assuring thee, that my delight is to
be with the children of men, and that I
doo much reioyce, when I may doo any
of you good, and to knock at the gate of
your harts, that beeing entered in, I may
suppe with you, and both feede and re-
fresh your hungry spirites with my selfe.
And to what other ende doo I all these
things, but only to procure you to haue
a hope and confidence in me, with a loue
and desire to come vnto mee, and not to
withdraw your selues from so profitable
and necessary a Sacrament, or to depryue
your soules of that infinite and inestima-
ble fruite, which you shall receiue ther-
by, for feare of beeing made vnwoorthy
by these temptations which you feelee a-
gainst your wyl, and therefore are not
by them polluted wyth any sinne.

Of discretion.

AS humilitie must be the guyde of all thy exercises, so let discretion rule, and moderate them, least they hurte thee, or make thee vnable to doo thy duetic, or least the greater benefites, and better exercises of thy soule be hindered by the outward exercises of thy bodye, which are not so good, nor so profitable: and to conclude, least by exercising of any vertuous acte, thou doost somewhat offende in breache of charitie.

Haue consideration also of the infirmitie of thy body, and take care that thou consume not thy strength, if thou bee weake, and gouerne all thy intents, studdies, and exercises by the direction of such as feare me, or are thy superiors, leauing or lessning them, encreasing or moderating them according to their wil and counsell. Wherefore, if thy superior which hath the charge of thy soule, as beeing my deputie, and discharging of that office in my steede towards thee, forbidde thee to fast, or any other thyng that is not in it selfe sinne, obey him, beleeuing that hee knowing thy abilitie e-

K.3.

uery

uery way, dooth aduise and commaunde thee, to that which may be fitteft & moft necessary for thy saluation. And therefore (my daughter) if thou be bidden to eate eyght times in a day, thou shalt not in obeying it, offende me, neuertheles, re-
tayne styll a wyll to fast, when thou haste libertie to vse thyne own discretion. But if for obediēce sake thou eate, thou shalt by eating receiue of me a double reward whereas otherwise by fasting, thou sholdest haue had but onely a single. For thy good wyll to fast, and the fruite of thy good wyll is not lost, if thou eatest onely to shewe thy obedience, but beeing doone for obedience sake, it is rogether with obedience crowned, and rewarded in thee. In like sorte it is in all other things, which thou desirest of thine own wyll to doo, and art enforced to omytte onely to shewe thy obedience.

Seeke daily, desire earnestly, studdye continually to sette foorth and aduaunce my glory, as much as thou art able, and wheresouer thou canst and to fulfill my wyll, both in thy selfe, and in all others. Neglect to do no good worke that thou hast ability to performe, but go forward in goodnes euery day, and striue alwaies to encrease in vertue, but neyther glorye
nor

nor reioyce in thy self for all the trauaile
studdy, and exercise which thou vsest in
dooing of good workes, neither be thou
comforted with it, as though thou had-
dest any thing, wert any thing, or able to
doo any thing of thy selfe, but fixe thyne
eyes euer vppon thyne owne basenes, and
imbecillitie, remembring that thou art
meerely nothing, but of my grace, and
therefore ascribe all the good thou dost
to me onely.

There bee some which are not con-
tented with that correction of their flesh
which I doo lay vppon them, but do tor-
ment theyr bodyes with vndiscrete ab-
stinence, and immoderate afflictions, and
make themselues by that meane not on-
ly vnapt, and vnable, to obey mee, to fol-
low my steps, and to endure the conflicts
of this spirituall battayle: but also being
tyred and consumed in theyr naturall
strength by thys vndiscrete dealing, are
enforced to leaue those exercises which
they were wont to vse before, & to take
more care of theyr flesh, then is requisite
or conuenient, for repaying of that
which was decayed by theyr owne folly.
Wherefore moderate thou thy exercises
and labours according to the proportion
of thy force and abilitie, least thou doest

The Epistle of Iesus Christ.

surcharge and ouerthrow thy selfe ; and
sayle not by good meanes to nourish thy
bodie, it is my will , that thou shouldest
comfort nature, and repayre from time
to time, thyne infirmitie, not with any ex
traordinarie care or delight, but for the
refreshing of nature, as I said before. And
for the better inhabling of thy body to
doo me seruice, to yeelde thy selfe a fitte
instrument of my grace, to fulfil my wil,
to follow my commaundement , and to
doo those workes, which are most accep
table in my sight, beeing alwayes as rea
die if it be my pleasure, to suffer pouer
ty, as to enioy riches ; and as wylling to
be sicke as to be whole. But when thou
shalt not be compelled by discretion to
nourish thy bodye for infirmitie of na
ture, take heede least by impatiencye or
want of deuotion, or of an insatiable de
sire to please thine owne appetite , thou
seekest euasions to escape, and deliuer
thy selfe from those aduersities or trou
bles which I sende thee. But remember
to receiue such crosses, as are of my sen
ding gladly, sustaine them patiently, com
plaine of them to no bodie, beare them
with long suffering , and stay wyth all
meekenes expecting of my pleasure.
Suffer me to deale with thee , as I thinke
fitte,

fitte, that by that tribulation which falleth vpon thee, my grace may work some good effect in thee. This is much better and more profitable for thee, then that which of thyne owne heade thou layest vpon thy selfe. For I would haue thee to be fullie perswaded (my Daughter) that I neuer permitte thee to suffer any tribulation but that it is for thy good, and for the purging and repaying of thy soule, which is weakened or impayred by sin, if thou wouldest beleue me, and referre thy selfe wholie vnto me, by bearing it with silence, and waite my leysure by patient suffering thereof. For I wyll come at the laste, who am neuer absent from thee, but am alwayes ready in all places to assist thee. Beware therefore that thou doost not despise those afflictions which I doo sende and lay vppon thee, for I wyll guyde thee in them; relye vppon mee, trusting in my prouidence, and loue towards thee, and not in thyne own wyl or abilitie. Be content that I and other men doo afflict thee: in the meane time, doo not thou persecute thy fleshe, but thy faultes, and endure with patience whatsoever shall happen vnto thee.

L. i.

How

*How wee ought in all thinges to
conforme our selues vnto
Christ.*

A Faithfull spouse ought to bee so lo-
uing to her husband, as she shoulde
desire with all her hart euer to bee wyth
him, neuer without him, and at no time
from him, she should wishe to conforme
her selfe in all thinges vnto her hus-
bandes mynde, and be glad when shee
were in any thing like vnto him. After
the same manner thou must behaue thy
selfe. Consider my life, my actions, and
my vertues, whereby thou mayest learne
what I loue, and what doth please mee in
thee. Nowe, if thou wilt be a faithfull
spouse, (O soule) thou oughtest to desire
nothing so much as to please me, and to
frame thy selfe in all thinges agreeable
to my wyll. Wheresoeuer therefore that
I goe, desire to accompany me, whatsoe-
uer I doo, studdie to imitate mee, what-
soeuer I suffer, be ready to suffer with me,
and if by any occasion thou feelest tribu-
lation, reioyce in it, because by it, thou
art made like vnto me. Consider and re-
count with thy selfe euerye one of my
ver-

vertues , or at the leaste the principall,
whereby thou maiest stirre vppe a desire
in thy minde to imitate and follow mee.
It shall be an easier laboure for thee the,
to cut off, mortefy, and rase out al those
thinges, which are contrarie and vnlike
to my course of life, that is , thy vices,
thy wicked inclinations, and corrupt af-
fections. And as I sayd before, thou shalt
attaine to such a habit of well dooing in
time by a studious wyll, a watchfull care,
and continuall trauaile, that thou mayest
come heereafter to driue away that, (as
it were) with one blast of winde , which
thou canst now scarce scrape away wyth a
fyle of yron.

Of Pouertie.

BEholde therefore firste my pouertie,
who when I was riche made my selfe
poore for thy sake: howe I came to mine
owne, and myne did not receiue me: how
I was verie poore, and as a straunger and
soiourner in a forraine lande : howe my
mother beeing lodged in an Inne as a
guest in a straunge place, I was borne in
a stable before the mouthes of beastes,
which by the heate of theyr breathe
L.2. might

might defende me from the bitter colde,
beeing laid vpon haye in a manger: how
I was redeemed with the sacrifice of pore
innocents: how beeing an infant I was
driven into banishment, brought vp by
the laboure of my mother, and fedde by
almes at poore folkes cost, hauing ney-
ther house nor lodging of myne owne:
howe I watched often in the mountains:
how I was spoyled of all my garmentes
at the time of my passion, and died naked
vpon the Crosse: being in so great want
of all thinges, as I could not haue a drop
of water in my most extreame thyrst, to
refresh my dried tongue: Lastly, howe
after my death I was buried in the graue
that was made for another. Moreouer,
howe often dost thou thinke that I suffe-
red in the whole course of my life, hun-
ger, colde, thyrst, and other vexations of
my body? and as for corporall consolati-
on (which most men doo thinke verry
necessary) I refused, and vitterly reiected
it. patiently enduring penurie, and po-
uertie in all things. But thou when thou
hast every thing ready at hand, that thou
canst desire, thou doost flatter thy selfe,
and thinkest that thou liuest in pouertie,
and doost repyne if thou canst not haue
euery other thing that thou wantest, al-
though

though it be merelie superfluous , and
more to please thy curious minde , then
to serue thy necessary vse. Looke there-
fore vpon my pouertie, and leaue to bee
sadde, and cease to be offended, if thou
seest any manne preferred before thee, or
indued with greater aboundaunce then
thy selfe : why art thou not rather gree-
ued like a good emulatresse if thou see
any man poorer then thy selfe, (as saint
Fraunces was) if thou perceivest any mā
(which opinion thou oughtest to carrye
of all men) more agreeable to my lyfe
and pouertie then thy selfe : this should
be a good kinde of emulation, not to be
greeued with other mens happines, or
for that they are better then thou art, but
to be hartily sorry, because thou art not
good thy selfe, and that it proceedeth of
thyne owne fault and negligence. Re-
ioyce therefore and receiue it, for a speci-
all token of my grace, for an exceeding
benefite, if I make thee more agreeable
to my selfe, then other men, by sending
thee some greuous sicknes , some ex-
treame pouertie, misery, mis-fortune, or
contempt in this worlde. And if thou
wantest necessarie things reioyce, if they
be taken away, be glad, and complayne
of it to no man, but embrace with mee

The Epistle of Iohn the Evangelist
the crosse of pouerty, beeing quiet and contented in thy mynd, vsing silence and vtterly renouncing of thine owne selfe. What doth it profite thee (my Daughter) if thou hast for my sake forsaken the world, her riches, her glory, and the comfort of thy freendes, and art now troubled about a thing not worth a straw, or hast not yet abandoned all loue frō such vanities as are of no value, but art readye to fight, to be vexed, and to contende eyther for desire to attaine the, or for feare to loose them, and art not afrayd in this behalfe, to breake peace & charitie with thy neighbour? Determine therefore now, and make a firme resolution from the bottome of thy hart, to contemne all thinges for the loue of me, and be vnwilling to possesse any thing, but euen such as of necessitie thou art enforced to vse, delighting in all pouerty, contempt, and penurie, that thou mayest be worthy to enioy me, who as I am better & more profitable for thee then a thousand worldes; so ought I to bee more esteemed, & more deerelie beloued of thee, then all earthly thinges whatsoeuer. Why stayest thou my daughter? be encouraged wyth my example, be enflamed with my loue, and seeke earnestlie in euerie thing that apper-

appertaineth to thy selfe , to liue in all want and pouertie. Moreouer, thinke other men worthie of my consolation, because they be my faithfull seruantes, beeing farre better then thy selfe, & not so vnthankfull as thou art. And therefore beeing mooued with charitie, and as it were enforced with compassion, suffer no man to want anie thing, that thou mayest supplie, but helpe all menne with thy trauaile, thy seruice, thy freendshyppe, and by all the other meanes that are within the compasse of thine abilitie. Whatsoeuer thou hast, think it to be other mens, that neither thou maist loue it whē thou possessest it, nor be grieued when thou loosest it; Whatsoeuer thou docest enioy, think it is given thee for other mens vse, and to serue theyr necessity.

Of Humilitie.

DEtest and abhorre with all thy hart, the honour, glorie, and fauoure of men, with all other flatteries, and enticements of thys disceitfull worlde. Thinke no otherwise of thy selfe, but as a proude man, vnthankfull to mee, spightfull against

gainst me, and therefore (if I should rewarde thee according to thy desertes) woorthie to bee hated of all creatures, as one vnworthy to be borne by the earth, to receiue breath by the ayre, or to bee nourished and serued by any of my creatures. Wherefore aske alwayes at my handes mercy and grace, not relying vpon any worke or merite of thine own, but trusting altogether in that onely woorke of redemption which I finished for thee, and that vnspeakable mercye which I shewed towards thee. Desire of me with teares and sighes, perfect humilitie, that by it thou mayest delight to lie hidden and vnknowne, to be contemned and had in no estimation.

Endeuoure as much as thou canst to loue those things which are most vile, and shewe greatest humilitie. Choose likewise both to doo and to haue those things which are most abiect, & which other men doo most despise, thinking thy selfe more base, and lesse woorthy, then those things that are most vile. Seeke not to sette foorth in thy selfe any thing that may saour of estimation, or glory, or that may shewe as it were any singuler gift in thee, except thou bee enforced to it by necessitie, or of pure charitie

charity for the glorye of God. Glory in nothing, neyther yet boſte thy ſelfe of any thing that is in thee. And if any man doo offend, or contemne thee, take heede thou be not angrie with him for it, neither vſe him with worſe countenaunce in ſhewe, nor beare him leſſe good wyll in thy hart. But rather mervayle that euery creature dooth not perſecute thee to bee reuenged of the iniurie thou doſt to me, that am creator both of thee & al them, & whom notwithstanding thou art nothing at all afraid to offend.

*Howe Humilitie is to bee
obtained.*

TO obtaine humilitie, conſider and beholde my maiestie, my omnipotencie, my wiſedome, and my goodnes, who onely am immortal, onely infinite, paſſing all meaſure, without all lymytation, or circumscription, inſpeakable, incomprehenſible, from whom all creatures receiue theyr being, and who am able with a beck, both to bring all creatures and the whole worlde vnto nothing, and againe preſentlie to reſtore all thinges to their former courſe and order. Therefore,
M.I. ſeeing

The Epistle of Iesus Christ,

seeing I am euey way of so great power, you may easilie perceiue that I created you, which are reasonable creatures, according to mine owne Image, not for necessitie, or for anie neede that I had of you, but of my charitie and goodnes towarde you, as persons vppon whome I meant to bestowe my benefits, and wyth whom I would impart my felicity. From which grace, since you fell by sinne, wher by you made your selues, not onely vnwoorthy of eternall life, but iustly deserued eternall fire: I beeing incarnate for your sakes, suffered three and thirtie yeeres hunger, thirst, colde, heate, miseries, labours, persecutions, contempts, reproches, stripes, blowes, woundes, greefes torments, and lastly the crosse, and death it selfe, that I might deliuer you from eternall death, which you had incurred by your owne desertes. I lyued (my Daughter) in the worlde not as a God, not as a mighty personne, nor in a glorious show, but as the poorest, vilest, basest, and most contemptible of all others, beeing subiect to many torments, and sundrie reproches, vntill at the laste I was slayne, with a most shamefull and ignominious death, which the world did think I had iustly deserued, for they iudged both

ed both my life and doctrine to be detestable, as they thought it fitt to roote them, both out of all mens memory, and to make them end with my death, whereat a great multitude of people being present, did tryumphe and reioyce. Yet went I as gladlie to suffer it, as the Hart dooth to the Fountaines of water, nay, beeing made dronk with my loue towards thee, I ranne vnto it, and was neuer well vntill I had endured it. I spared not my selfe, neither fledde I any labour, griefe, paine, or torment whatsoeuer. I refused to doo nothing that myght be for thy profite, thou wert so deere and precious in my sight, that I did euen long with a desire to deliuer my selfe for thy sake, to bee wounded in all partes with sundry kinds of torments, and for thy sake also at the last to ende my life with a shamefull death. Moreouer, because I did vehementlie thirst after thy saluation, I desired to shed all my blood for thee, which I did in such plentifull sorte, as I left no one droppe thereof remayning within my body. But howe dost thou (O my Daughter) requite mee now for all thys? what doost thou render againe vnto mee in recompence of so great charitye? Is it not euen thou which beeing vnthankful

The Epistle of Iesus Christ,

to me so many yeeres, didst despise my selfe, didst not regard my wordes, didst loth my seruice, and didst transgresse my commaundements? and yet shewing all reproche towards me, beeing most vncleane and vile in my sight, beeing altogether polluted, with so many filthy abominations, thou doost bannish mee from thee, thou doost reiect my inspirations, thou committest fornication wyth my creatures, thou abusest my gyfres. What? why doost thou still contemne, and forsake me, notwithstanding that I deliuered thee, out of most heynous sins, and from eternall damnation it selfe, (wherein thou haddest iustly layen burning many yeeres since, if my mercy had not prevented thee) To be shorte, why wylt thou despise me, seeing I haue so often preserued thee, from committing of many offences, and also raysed thee out of the bottomles gulfie of sinne and wickednes? What? doost thou not yet at length consider, that thou art vile, miserable, and meere nothing, but by my grace? and howe then darest thou lift vp thy face, to beholde me, whom thou hast so often offended. so long time despyed, so sundry wayes contemned? I speake these thinges (my Daughter) to the ende that

that thou shouldest knowe thy selfe.

Consider howe vile and filthy, thou art in thy body, howe much polluted in thy soule, and howe impure in thy harte. And lastlie remember, howe vncleane thou hast altogether made thy self wyth wicked workes, with filthy cogitations, with corrupt and vnpure affections, and yet neuertheles how still I forbear to punish thee, nay, notwithstanding al this, how I declare my loue towards thee, with powring my benefites daylie vppon thee? But how long must I doo this? til what time must I forbear thee? when wilt thou come to knowe thy selfe? how long wilt thou stay to returne vnto mee? why doost thou not humble thy selfe vnder my yoke? doost thou not see, that I am not longer able to with-holde my mercies from thee? doost thou not perceiue how I haue called thee? in what place I haue planted thee? where are thy fruites? doost thou not knowe howe I wincke at all thyne iniquities, all thyne abominations, all thy vnthankfulnesse? Yet speake I not these thinges (O my Daughter) to vpbrayde thee with those benefites which I haue heaped vpon thee; but as it were languishing with looue of thee, and as it were, seeming to stande in

The Epistle of Iesus Christ,

neede of thee, (though in deede I stande in neede of nothing) yea, beeing as it were, not able to liue without thee, I doo inuite thee to loue me againe, for that vnspeakable goodnes and charity which I haue shewed towards thee, that by louing me, thou mayst perfectly see, what I am, and what thou art: howe much I haue doone for thee, and howe iniurious on the contrary part, thou hast shewed thy selfe vnto me for the same.

Moreouer consider, howe many and innumerable soules are in hell at thys day, and how thou hast beene farre more wicked then they, and more iustly deserued that roome, if thou haddest not beene with-holden from it by my grace: imagin likewise, that if they had receiued as much grace from me, as thou hast doone, they woulde haue shewed themselues much more thankfull vnto me then thou hast beene. If thou considerest all these thinges, that is, my maiestie, and thyne owne basenes, howe proude thou art in thy basenes, and howe humble I was in my maiestie: how farre for thy sake I abased my selfe to all pouertye and contempt, it would not seeme so great a matter to thee, to humble thy selfe. If I say, thou wouldest rightly ponder wyth thy selfe,

selfe, in howe much pouerty, in howe abiect estate, and in how great contempt, I beeing so mightie, so rich; of so high dignitie, that is, exceeding all measure in maiestie, and infinite in goodnes, & incomprehensible in them both: was content to serue thee so base, and so vile a creature, scarce worthy the name of mā; yea, and did it with so greate charitie, fidelitie, and desire, there woulde by the impression of these thoughtes be bredde in thy hart, so great an obedience towarde me, so great a reuerence of mee, and so great a desire to serue and adore my maiestie, as can neither bee expressed in wordes, nor conceived in thoughtes. It woulde procure moreouer in thee, an insatiabie desire, and most burning thirst to honour me, to worship mee, to exalte me, and to contemne, humble, and despise thy selfe, and for the loue of mee, to throw thy selfe vnder the feete of all my creatures, and beside, patiently to endure reproches, contempt, and iniurie, at all theyr handes. For though thou dost humble thy selfe neuer so farre, though thou bearest neuer so much, yet thou shouldest think that thou haddest endured nothing in respect of the thirste and desire thou feelest in thine owne minde,

The Epistle of Iesus Christ.

to abase thy selfe, and exalte me , in so much that thou shouldest most loue those which did seeke most to oppresse & despise thee, because they did serue in thys behalfe, to satisfy thine earnest desire, and thy humility, when they sought so much to humble and abase thee. If thou seelest not (my Daughter) these thinges as yet in thy selfe, acknowledge how vnthankfull thou art, and how farre from true humilitie, which is a sincere and most lowlie submission of thy hart in the sight of my diuine maiestie. After which followeth euer a contempt of thyne owne selfes and a will likewise not onelie to be despised of others, but euen by them to bee acknowledged most vile.

I exhorte thee once againe (my Daughter, to looke into my humilitie, and to take example by it , howe thou shouldest humble thy selfe. See how the worlde despised my life , and doctrine, howe they did falsely accuse, and vtterlye reiect me, how they backbyrded me in all theyr speeches , howe great reproches, scornes, contempts, and derisions I suffered, euen as a reprobate of most vile persons, and for most vile and vnthankfull creatures. Yet beeing thus mocked, and made most abiect as a scorner of all men,
yet

yet I despised no man, neither did I excuse my selfe, nor any way sought in speeche to resist or reprove them. Re-count also with thy selfe (O vnthankfull creature, which art woorthie to be despised) thyne owne obstinacie, negligence, sinnes, ingratitude, inconstancie, vilenes, and lastly, how thou art nothing of thy selfe, but by my grace onely. Bewayle, lament, and accuse thy selfe of all these before me with continuall teares. Whatsoever shal happen vnto thee, turne it to thine owne benefite, and vse it as a meane to make thee humble. Take hede that thou takest not pleasure in thy selfe, but rather wonder how thou canst please or delight any other, if they did rightlye know thee. Ever fixe the eyes of thy hart vpon the consideration of thine owne weakenes, and disabilitie in all respectes.

Consider howe thou art nothing, & what thou oughtest to bee and art not. Likewise what thou hast not, and howe vnable thou art to doo anie good: howe many thinges thou wantest; and to bee shorte, how farre thou art from true and perfect charitie: and from the perfection of a holy mans life. Call to mind also how vnlike, and howe litle agreeable thou art vnto mee, and remember that

N.I. meere

meerelie, thou hast no good thing at all of thy selfe, but receiuest all good things from me only, without any other meane whatsoeuer. Moreouer, make account that thou hast of thy selfe these thinges, and no other at all; that is, an apt inclination to sinne, to offend, to rebell, to stand in neede of all good thinges, to be in necessitie and misery, and by thyne owne fault both to loose, and ouerthrow all those blessinges and graces which I bestowe vppon thee. For it is most certaine, that if I should leaue, the nature of man, to her owne libertie, and to do that whereunto shee is most inclyned: shee would doo no good at all, but declyne euerie day from worse to worse, seeing shee runneth so vehementlye headlong nowe to commit wickednes: notwithstanding, that I doo so earnestlie for bidd her, and in a manner violently withhold her. For the nature of man is nothing, & hath nothing of her selfe, and labourerh after that which is nothing. If thou dydest continually meditate vppon this, it woulde helpe thee very much for procuring of humilitie. There must be also notwithstanding ioyned vnto this, another kind of humiliacion, for thy hidden and vnknowne imperfections, which for the

the moſte parte are verie greuous ; although thou beeing purblind doſt not perceiue them. Fall proſtrate for theſe before the feete of my mercie , and bewayle from thy hart, thy incurable aptnes, and infirmitie to commit finne, neyther thinke euer otherwiſe of thy ſelfe, then of one that is guiltie of many faultes, blinde in many thinges, and moſt vnthankfull of all creatures.

*Howe we ought not to care for
mens iudgements.*

TRouble not thy minde with imagining what men thinke of thee , nor what censure they giue of thee , neyther yet feare their iudgment, ſo long as thou doeſt not wittingly (as farre as lyeth in thy power) giue them any ſcandall or occaſion iuſtly to reprehende or backbite thee. For thou art neither the better if they commende thee, nor the worſe if they diſpraiſe thee. But thou art in truth as I account thee, and as thou ſheweſt to be in my ſight. Therefore let not the commendation of anye other reioyce thee, nor yet theyr diſpraiſes greue thee. For

N.2.

what

The Epistle of Iohn the Apostle
what dost thou gaine by the commendation of others? nothing truely: But it dooth rather many times greatlye hurte thee, because it deceiueth thee, & puffeth thee vp with pride and vanitie: And on the contrary part, what can the contempt reprehension, abasing, backbyting, condemnation, and persecution of men hurt thee? Truely nothing at all, but rather they profite thee much, for they bring thee to know thy selfe, & helpe thee not a little, to obtaine humilitie of life, and a mendment of thy manners. For by it thou shalt be made more warie and wise, in thy conuersation with men, and not to trust in them, but to put all thy confidence in me. The iudgement of men therefore is not much to be cared for, whether they speake good or euill of thee: Let them thinke what they wil, in the meane time lift thou vp thy hart vnto mee, and if by serching every secrete corner of thy hart, thou findest nothing in it that may offende me, feare nothing, but if by thys examination thou findest somewhat, wherein thou hast offended me, bewayle thy faulte, not because men doo despise thee, (for thou oughtest then iustly both to suffer and desire that) but because thou haste offended mee, and also giuen other
men

men by thyne example occasion to sinne.
But if any thing be commended or dys-
prayed in thee, which is not sinne, be not
otherwise or more mooued there wyth,
then if some other man were commen-
ded and dispraised.

If men prayse thee, ascribe it to their
error and good will towards thee: if they
reprooue thee, or condemne thee, mer-
uaile not at it. For what meruaile is it, if
men reprooue, despise, and condemne
thy life, seeing they also reprooued my
life, and condemned all my doctrine,
which was moſte innocent, voyde of all
spotte, and which could by no meanes be
iustlie reprehended. Reioyce rather, that
thou art come to walke in those steppes,
which I had troden before, that is, if be-
ing humbled, and accounted as a caste a-
way of all men, and bee gladde that thou
sufferest these persecutions of men. Let
others imagine mischief against thee, I
will turne their mischiefes to thy benefite:
onelic endure thou all patiently, and bee
silent.

Studdy in all things to please mee,
and not men: and yet if thou chaunceſt
to please men, thinke that they are decci-
ued in theyr opinion of thee: because
they knowe thee not as well as I doo, but

doo iudge thee thorough their own simplicitie, according to that appaurance of goodnes which they see in thy outwarde shaddow. But if thou doost displease the, impute it to thine owne desertes, and let it make thee more humble, for if they doo despise thee for so little faults, as they are able to see in thee, what woulde they they doo, if they sawe as perfectly as I, all thy sinnes and offences? Delight therefore to be accounted vile and contemptible, and though thou bee despised neuer so much, yet thinke that thou deseruest to bee a greate deale more despised then thou art.

Thou oughtest to account thy selfe most myserable, most vnwoorthy, most vnthankfull, and most needing my grace and mercie, of all other creatures, remember alwayes, that of thy selfe thou art meerely nothing, and that all thy workes which are without me, neither fauour any thing of vertue, nor yet are any thing worth. Whosoever is most wicked, think him better, and more worthy of heauen then thy selfe. Beleeue that other men doo merite, and thinke that thou art tolerated heere by my mercy onely. Presume not therefore in these respectes, to compare thy selfe with any manne, but
imagine

imagin that thou hast offended me, more then all men, and that thou art more vile and vnthankfull to me, then any creature that liueth : because whatsoeuer is of thy selfe, eyther is nothing at all, or els is sin. Wherefore to extoll or magnifie thy self, by the meane of those gifts, which thou hast wholie receiued from me, is intollerable, & a poynt of most arrogant pride. For the preuenting whereof, and for thy greater profit, I do often withdraw from thee my sensible blessings, because thou knowest not howe to vse them, but abusest them, in turning them onely to the magnifying of thy selfe, whereas in truth thou oughtest to challenge or ascribe nothing to thy selfe, but wholly attribute all vnto me. Take heede therefore, that in the petitions which thou makest vnto me, thou hast no respect to thy selfe, but to me onely, least thou shew thy selfe vnthankfull towards me by pryde, or detestable in my sight by thyne owne negligence. Remember howe thou art nothing of thy selfe, howe quickly thou art vanquished, when I do not protect thee: and consider how thou art not able to endure the smallest aduersitie, or ouercome the weakest temptation, when I fight not for thee. For of thine owne abilitie thou

hast no other power in the world, but only to corrupt & pollute what good thing so euer I bestow vppon thee.

Thou art too apt (my Daughter) to dispraise other men, which is a token without doubt of great arrogancie, as though thou wert worthy to bee preferred before those, which thou so discommendest, because thou perhaps wantest that vice, whereof thou accusest them, & yet art subiecte to many other. If thou wert not blinde, thou mightest perceiue that thou deseruest not by thys kinde of dealing, in any sort to bee preferred before them: but rather thyne own tongue maketh thee more detestable then they, because it discouereth openly, thyne arrogancie or enuie. My freendes are wont to reprove, and accuse themselues of their owne vices, and not to finde faulte with others: for they suspect both their workes, and themselues, neyther wyl they trust theselues in any thing, because they haue beene by that meane so often deceiued. For they feare alwayes that they seeke not mee with such sincerity as they ought. Beside they wonder at, and commend other mens workes, for they will not be brought to suspect any euill of theyr neighbours. Therefore do thou
alwayes

alwaies either prayse or excuse others, or els say nothing at all, hauing euer before thine eyes, onely thynce own vilenes, and vnthankfulnes, and wondering that men doo not reprocue and detest thee.

Thou canst not (my Daughter) obtrayne humilitie, except thou loue to bee humbled, for it is of necessity that a mind disposed to be humbled, must euer goe before humility. Receiue therefore all things which I send vnto thee, as meanes to humble thee. Delight also to be humbled, and contemned of others: suffer thy good name to be slandered. Holde thou thy peace, and referre thy cause vnto me. I know better then thou doost howe to defend thy good name. But if thou fightest for thy selfe, thou needest not any protection. If thou doost with humilitie and patience, beare all, and be silent: I will choose a time, wherein I wyll answer for thee. Doo not thou by defending of thy selfe, preuent my gracious determination towards thee. I wyll fight for thee, and will haue thee to be patient and silent.

Of Obedience.

OBedience, is a most excellent vertue, and most acceptable vnto mee, that worke which in it selfe is vilest, and leaste of all others (if it bee doone merely for obedience onely) it is better accepted of me, and more profitable and meritorious vnto him that doth it : then infinite others, which men doo voluntarie, and to please theyr owne appetite. Neither canst thou offer vnto mee (belceue mee my Daughter) a more noble and woorthye sacrifice, then to present me with an humble hart, obedient, and readie, to doo all thinges that I shall commaunde. For it may so fall out, as a man by obedience onelie, may cleane leaue & forsake him selfe for my sake, and so profit more, by denying of his owne wyll, and bee more inwardly vnited vnto me, then if hee had bestowed much time, in other most noble exercises. Wherefore thou oughtest (my Daughter) to be alwayes as obedient vnto mee, as if I were euer present with thee in a corporall forme, and that thou didst as continually enjoy my presence, as a wife doth her husbände, wyth whom she dwelleth. When anie manne
shall

shal call thee from me, to doo some acte of obedience, thou oughtest to leaue me, and obey him. For this is not a forsaking of me, but a forsaking of thy selfe: because thou preferrest my honour and my will, before thine owne commodity and consolation, in that thou dost according to my commaundement deny thy selfe. and seekest not thyne owne commoditie, but the benefite of others. In this sorte shouldest thou relinquish thy selfe, and all care to please thy selfe, or to seeke thine owne commoditie. For so shouldest thou not leaue me, but finde that which is a hundred times more worthie & profitable for thee then those thinges which thou forsakest. Learne therefore to leaue thy selfe for my sake, that is, by denying of thyne owne will, to want that fruite, that consolation, and that profit which thou desirest to reape, for by dooing thy duetic in this sorte, both thou honourest me, and not onely loofest nothing in thy profite: but also obtaynest thinges (though it bee by an other meane) that are an hundred times better. Wherefore esteeme nothing so precious, neither account thou any thing so profitable, as that thou wilt not bee drawne from it willingly, for obedience
O.2. sake,

The Epistle of Iohn the Baptist
fate, with a minde wholly resigned to my pleasure. For whatsoeuer the thing bee that for the loue of it, cyther thou refusest to performe thine obedience, or comest to doo it grutchingly, or vnwilling lie, it is the Idoll of thine owne appetite: more pernicious to thee, then can be expressed. If thou bee in a place where thou hast no superior, or where thy selfe is superior; make all men thy superiors, obeying their will, and forsaking thyne owne. Marry doo it not of slothfulness, but wheresoeuer thou maiest euen of thine owne desire, and of purpose to renounce thy selfe for my sake.

Loue the vertue of obedience from the bottome of thy hart, and leaue it not as long as thou liuest, not only to thy superiors but also yeelde, obey, & subiect thy selfe, (whensoeuer thou art not restrained by my wyll) in all thinges, and to all men for my sake, and that without being greued with it, repyning at it, or disputing about it. And because thou maist doo this the more franckly, respect not the man, who by my ordinaunce is thy superior, whether he be learned or meete for the office; neyther seeke to marke or consider, whether he be learned, or vnlearned, an excellent man, or a base

base person. But haue regard to this on-
lie, that he is by my prouidence made
thy superior, by whom I will gouerne
thee, & in whom thou oughtest to heare
me. Aske counsell of me, and obey mee.
Therefore resiste not but yeelde to thys
my prouidence, seeing if I appoynt such a
man, I haue as much care to rule thee,
and to make thee subiect vnto me by the
meane of so simple a person, as by him
that is learned. Yea, I haue the like re-
gard of thy well dooing, by any whom
soeuer it shalbe my pleasure to appoynt
ouer thee. Wherefore I would haue thee
subiect thy selfe vnto him without anye
seruile feare, or scruple of thy conscience,
and despying thine owne counsaile, and
wisedome. Submit thy selfe to bee go-
uerned by his iudgment and opinion.
Whatsoever hee shall determine or ap-
poynt thee, accept it from his mouth, as
from mine owne. For I place such supe-
riors ouer my seruants sometime, as
haue small learning, and are little practi-
sed in those exercises, to the end that they
should not regarde mans wisdom, or
respect in the man himselfe: but rather
me in the man, that am theyr God, and
as well able to aunswere them by a sim-
ple man (if they can haue fayth and con-

fidence in me) as by a learned. And therefore, whatsoeuer they shal be aunswered, or howsoeuer they shalbe counsayled at his hand, let them receiue it, not as from a man, but as from my selfe, attriuting all to mee and my direction: and ascribing nothing to the man, whether he be wise or simple. If thou wouldest not therefore goe astray, walke in the path of obedience, and doo nothing at all without the countayle of thy pastor or ghostlie Father, or superior. Lyue alwayes in simplicity and pouertie of spirite, renouncing quite thyne owne iudgement, thyne owne counsayle, thyne owne sense, and thyne owne opinion, neyther take any occasion at any time to complayne or murmure, esteeming that alwayes best which thy superior, or (if thou hast none) what other shall thinke fittest, as long as it is not, manifest and apparaunt sinne. And therefore fullie to mortefy, and kyll in thy selfe thyne owne wyll, thou shouldest not onely be obedient vnto menne, but also subiect thy self vnto all my creatures for my sake.

For thou oughtest so much to hate thyne owne will, and thou shouldest so much desire to extinguish it, that thou shouldest liue amongst men wheresoeuer

uer thou beest, euen as if thou wert clean
without any will of thine owne; that is,
as if thou madest no election or choyse
of any one thing more then an other,
but accepted of all thinges indifferently,
that chaunced vnto thee, excepting thy
only, that an other mans will (if thou
knowest it) must euer please thee better
then thyne owne, so that it bee without
sinne, and that honestie and discretion be
obserued in it. Yeelde therefore vnto
all men in those thinges which are thine,
that is, in those thinges which doo pro-
perly and onely belong vnto thy selfe, in
such sort as if thou haddest professed o-
bedience to them all. Nay, whensoe-
uer thou shalt be alone, doo not thyne
owne wyll, but, dispose of thy selfe so, as
thy whole course of life, and all thy exer-
cises may tende to the renouncing of thy
selfe. For this shall bee better and more
profitable vnto thee then the ioyes of pa-
radise. And whensoever that my wyll
shall be made knowne vnto thee, whe-
ther it be by inward inspiration, or by
the Scripture, or by thy superior, or by
some other creature of myne, or by any
other meane: Whensoever also that
thou shalt be inwardly admonished by
me, straight despise all that thou haste of
thy

thy selfe, as thyne owne counsaile, thyne
own iudgment, thine own appetite, thine
owne opinion, thine owne lyking, or
thyne owne inclination, and followe my
wyll. But thou muste haue a speciall care
wysely to learne what my wyll is, least
thou maiest thinke that thou art gouerned
by my spirite, when in truth thou art
directed by thine owne, or els by the spir-
ite of error or deceite. To auoide thys
therefore, doo all thinges according to
the counsaile of thy superior, and sub-
mitte thy selfe wholly to hys wyll and di-
rection.

*Howe wee must mortefie
our owne will and
desire.*

NOthing can doo thee mischief (O
Daughter) but thyne owne wyll,
which if thou hast once mortefied, no o-
ther creature can hurt thee. For what
creature can hurte thee, if thou beest dead
to thy selfe, and hast mortefied thine own
desire. That is, if these wordes, or rather
the affection of these wordes, bee mortefied

For the joye of the world. 37
fied in thee, to witt, I, and me, and to me,
and mine, which is as much to say, as if
there be no respect in the world in thee,
to please thy selfe, or to serue thine owne
appetite : who would hurte thee when I
liue in thee, and thou in me, whome no
creature can resist, but is inforced to
serue? Marry if thou wilt followe or re-
taine still within thee thine owne wyll:
all thinges will resist thee, all things wyll
fight against thee, and in despite of thy
teeth, whether thou wyll or no, thou
must yeelde in the ende, and canst no way
escape my prouidence, although it wyll be
then as a crosse to torment thee, and not
as a consolation to reioyce thee.

But if thou renouncest quite thine
owne will, thou shalt taste an inwarde
peace and ioy, which that sensuall appe-
tite of thine, neither knoweth nor is able
to conceiue : for nothing troubleth the
world, but euery bodyes seeking to
please theyr owne appetite. Therefore I
sayd to my disciples : in the worlde, that
is, in those things which are of the world,
to wyt, your owne desires, which the
worlde seeketh to satisfy : you shall haue
distresse, but haue confidence, for I haue
ouercome the world, that both you may
ouercome in me, and haue peace in mee

P. I.

also.

also. Beginne therefore thou also, & taking out this lesson, bothe mortefie and plucke vp by the very rootes all the desires of the worlde, and all selfe loue out of thy hart. Otherwise howe canst thou ouercome the worlde or the deuill, if they haue their armie within thee; that is, if they haue vices lodged within thy soule? Throwe out quicklye whatsoeuer is in thee, contrarie to my will: and whatsoeuer fighteth against thee, in thy spirituall warfare. For neyther the worlde nor the deuill can euer come to vanquish thee, or in a maner to resist thee, but by the help of those thinges which they possesse in thee. Wherefore they which doo persecute thy vices, which doo oppresse thee, which shewe vnto thee, and laye before thine eyes, thyne owne wickednes: to be short, which offend thee, that is, which offend thine owne will in thee, and consequently thy selfe, because thyne owne wyll and selfe loue raigneth in thee. (For otherwise they coulde not offende thee, for that these thinges, to witte, thy selfe will, and thy selfe loue, are onely hurte & offended:) they therfore (as I sayd) which doo thus offend thyne own wyl in thee, which shewe thee how thou hast not mortefied thine owne appetite, are thy speciall

all freendes and benefactors. These thou
oughtest to loue, and with all to be glad,
because they doo persecute thyne owne
appetite, which is thy worst aduersarye, &
onely daungerous enemie. Therefore if
thou wilt wisely vse, and take the bene-
fite of this occasion, the more that thyne
owne will is repressed in thee, the more
stronger thou shalt growe, and the grea-
ter force thou shalt haue.

The lesse rule that thine owne ap-
petite hath ouer thee, the more interest
haue I still in thee, and the further that it
is banished from thee, the more fully do
I possesse thee, because folowing of thine
owne wyll, if it doo thee no other hurte,
yet it doth euer certainly bring this mis-
chiefe vpon thee, that it suffereth not mee
to haue operation and possession in thee.
Wherefore it depriueth thee of me which
am infinite goodnes it selfe. For though
thou labour neuer so much, and deuise ne-
uer so many means, thou shalt neuer find
anye other way to come vnto mee, then
thys, which I haue taught my Disciples,
saying: Hee that wyll come after mee,
let him deny him selfe, that is, lette him
leauē, mortefy, and quite forsake his own
will, take vppe his crosse, and follow mee.
Beginne therefore with this, for thys of

P.2. necessari-

necessity thou must doo, whatsoeuer thou forsakest, if thou forsakest not thy selfe, thou hast forsaken nothing. And contrariwise, if thou possessest not thy self, but leauest thy selfe to be possessed by mee, thou hast forsaken all things for my sake, although thou liuest in all aboundance of welth and honor. The more that thou goest out of thy selfe, the farther doo I enter into thee, and as much as thou dost die vnto thy selfe, so much doo I liue in thee. If thou displeasest thy selfe, I will be the sweeter vnto thee.

Forsake therefore all thinges, that thou maiest finde all thinges, that is, forsake thy selfe, that thou mayest finde me. Howe long wilt thou staie (my Daughter) how long wilt thou stande stil amazed? All thy distresse proceedeth onelie of that extreame selfe loue which possesseth thy hart, and of the smal confidence which thou hast of me. Forsake therefore thy selfe, and belecue me, dost thou thinke that I can decise thee? why dost thou not commit thy selfe to mee? Why dost thou not truste in my goodnesse? What art thou able to profit thy selfe, or what good canst thou doo to thy selfe? What art thou without mee? art thou in any daunger, if committing thy selfe to me,

me, thou renouncest thine owne wil? See to whom thou committest thy selfe? To me verelie, without whome thou shouldest haue no beeing at al, or be any waies able to stande, much lesse then to bee safe or well. Wilt thou then commit thy selfe vnto me, with whom thou canst neuer be ill? Wilt thou then committe thy selfe vnto mee, who cannot reiecte thee, who cannot forsake thee, who cannot deceiue thee, who cannot but loue thee? Throwe thy selfe into my armes I praye thee, and relie thy selfe wholly vpon me, with confidence, and without delaye I will receiue thee, I will preserve thee. Without mee thou art, as though thou wert not at all, therefore if thou loouest thy selfe, reiect thy self and embrace me, that I may also embrace thee, and vnite thee so close vnto me, as no man shall be able to hurte or touche thee, but that hee must first of necessitie, hurt, and touche me. Wherefore leaue thy self with a good and wylling minde, that thou mayest neither seeke, wish or choose this or that, of any respect, loue, or inclination which thou carriest to thy selfe, but let al things be indifferent to thee, onely thou shouldest for my sake, esteeme that dearest, and desire that most, which thou knowest is

most acceptable vnto me. For thou oughtest to meditate of that prayer alwaies in thy hart, which I offered vnto my Father in the Gardine, when I was going to my passion, saying: O Lorde thy will bee doone: Likewise: not myne, but thy will be doone. And this also. Teache me to doo thy will, because thou art my God. Or els this: Let it bee doone vnto me according to thy good pleasure.

But wilt thou knowe howe much thou hast forsaken thy self, or how much thou hast mortified thyne owne wil? see, when losse of anie thing, when reproches, when iniuries do happen vnto thee, whether thou beest troubled with them and whether thou beest more troubled when they happen to thee, then when they happen to other men. By thys thou shalt finde the loue which thou bearest to creatures: yea, thou shalt perceiue the affection which thou carriest to thy self. For thou doost therefore loue temporall goods, thou doost therefore loue honor, thou doost therefore loue quiet, and thou doost therefore loue such miserable, and transitory things, because thou loouest thy selfe. For thou wishest to enioy these thinges, wheras if thou diddest loue me, thou shouldest rather bannish all these thinges

things quite from thy hart for my sake,
and take all aduersitie, as willinglye as
thou wouldest possesse happines, to bee
shorte, thou shouldest not be more, but
rather much lesse troubled when aduer-
sitie happeneth to thy selfe, then when it
happeneth to others. For thou shouldest
neuer be greeued with any accident in
this worlde, but onely and when thou
shewedst thy selfe vnreuerent or con-
temptuous toward me.

Therefore, he that will forsake him
selfe (my daughter) his onely labour,
exercise, and the whole scope of his de-
sire, must tende not partly, but altogether
to mortifie his owne appetite, to re-
nounce his owne wyll, to bee trans-
formed into a newe shape, and to bee in all
sortes free, and deliuered from any im-
pediment whatsoeuer, which lyeth in the
way, and maketh a deuision betwixt him
and me. The least impediments are co-
gitations and fourmes of creatures which
men frame in theyr minde; the greatest
is a mans own will, which the stronger it
is, & the more large place it occupieth &
possesseth in a man: the lesse am I pre-
sent there, and so consequently the lesse
do I possesse in his soule. As long ther-
fore as thou findest an inclination or na-

turall desire, to one thyng more then another, thou art not yet perfectly mortified, but thou hast somewhat remaining in thee, which thou must mortefie and extinguish.

What motion soeuer thou feelest in thy selfe, that proceedeth not from mee, what thing so euer goeth about to busie, alter, or possesse thy minde, what likenes soeuer of any thing, doth labour to imprint it selfe within thy hart, whatsoeuer seeketh to drawe thy lyking to it, or to greeue or ouerwhelme thee: Endeavour thou with a recollected mind, close shutte within it selfe, and lysted vppe to me, lightly to passe ouer and careleslie to despise all hope and feare, gaine & losse, quiet and labour, ioy and greefe, myrth and sadnes, and all such thinges as may seeke to possesse thy hart with all affecti on that thou maiest carry towards them. For if thou fixe thy minde vppon mee, thou shalt easily tread all these thinges vnder thy feete. But if thou loouest thy selfe, if thou haste not wholly renounced thine owne selfe, thou shalt alwaies feelee by following of thine owne appetite, ioy and greefe, anger and feare, care, and infinite other passions. Wherefore thou canste neuer be quiet, except thou haste
cleane

cleane mortefyed thy selfe, and forgotten thyne owne selfe wholly. Thou muste quite abandon thy selfe, that thou mayst liue in mee onely, and bende thy selfe to be wyse in me onely, and bee sensible to feeble nothing but me onely. Thou shalt want nothing, if thou be content in thys sorte to want thy selfe. Thou shalt want nothing as long as thou art with mee, I will haue care of thee, I will protect thee, thou canst loose nothing in loosing of thy selfe after this sort, for thou shalt find in me, that which is a hundred times better, then the thinges that thou hast losse for my sake. Cast therefore al thy care, all thy trouble, all thy feare, and euen thy selfe also vppon me, and commit thy selfe to me. Hope and trust in me, thy hope cannot deceiue thee, neither can it possible be to great, if thou ledest a good & penitent life. Whatsoeuer thou wouldest complayne of, to a man that is thy freende, reueale the same vnto me, I will take care of thee, I wyll maintaine thee, I will defende thee. Wherefore see that thou regarde me onely, beeing quite banished from thy selfe within thee: that thou maiest mortefy and extinguisht thy selfe, that is, by rooting out thy desires, thy selfe loue, thy sensuall appetites, and

Q.

by

by renouncing al those delights of thine,
which thou diddest desire before, and for
which vnlawfull desires I was not thy
GOD, nor thou my seruauant. (O my
Daughter) thou oughtest to labor with
all thy force that thou mayest attaine to
this obedience, this forsaking of thyne
owne will for my sake, and thou oughtest
to resigne thy selfe so wholly vnto mee,
and so farre to subiect thy self to my wil,
as thou shouldest haue no other wyll at
all in thy selfe, but onely that which is
my wyll and pleasure.

*Of the consideration of Gods
providence.*

AS long as there remayneth anie
choise, election, or inclination in
thee, that mooueth thee to take more
pleasure, to be better contented, and to
receiue greater cōsolation by one thing
then by an other: there resteth some-
thing of thine owne in thee, and thou
hast not yet fully renounced thy selfe.
For thou oughtest to take all thinges in-
differently, and equally, without eyther
more ioy, or more greefe, at one tyme
then

then an other and onely to depende and
relye vpon my prouidēce. For this course
would procure thee greatest libertie, the
greatest peace, and the greatest quietnes
to thy soule. Stande not therefore vpon
thy selfe, beleeue not thine own wit
or thine owne force, trust not in thyne
owne abilitie, promise thy selfe nothing
vpon thine own warrant, build nothing
vpon thine owne imagination, and doo
nothing of thine own head, neither haue
confidence in thine owne profiting, or in
thine owne will, although it bee indeede
good: but forsaking in all sortes thine
owne selfe: goe out of thy selfe, and re-
nouncing quite all the propertye which
thou hast in thy selfe, rest and repose thy
selfe in me onely, trust in my goodnes,
relye vpon my grace, and vpon my pro-
vidence, be readie at all times without a-
ny choyse, without any difference, & with-
out anie murmuring in thy harte, to re-
ceue for the fulfilling of my pleasure, ad-
uersity, as willingly as prosperitie, bothe
temporallie, and eternallie, desiring al-
waies this onelie thing, that thou mayest
euer be in all respectes according to my
will. And therefore regarde not howe
much or how little thou profitest, howe
neere or howe farre thou art from mee,

Q².

howe

howe great or howe small gifts thou hast
of me, nor yet whether thou shalt bee in
purgatory or no, how long, or whē thou
shalt suffer those paines, but referre thy
selfe wholly to my prouidence, and desire
nothing, but that thou mayest euer bee
founde best contented with that which
agreeth most with my pleasure, and wysh
not for any greater good, neither thinke
that greater canne possiblie happen vnto
thee, then that my first, last, and most lau-
dable wil be fulfilled in thee. Wherefore
seeke to please mee in all such sorte as is
most agreeable to my wyll, let my wyll
be both thy perfection, and the measure
of thy perfection.



Trouble not thy hart with any que-
stion or imagination of future thinges,
take no care for those thinges that be vn-
certaine, and may happen, but leave all
these thinges to me which gouerneth al,
for it may so fall out, as that euill which
is expected or feared, may not happen, or
if it doo happen, when it is present, suffi-
cient for the day is the euill thereof. For
howsoeuer, and whatsoeuer dooth by my
permission chaunce vnto thee, my proui-
dence ought to please thee about all
thinges, and thou oughtest to prayse me
for it, and to hold this as an vndoubted
truth,

truth, that, that is euer best for thee, which
doth so happen vnto thee, and that it was
foreseene, and foreappoynted by my gra
cious hande, to fall vppon thee for thy
commoditie : so as thou doost with a ful
confidence wholye depende vppon my
goodnes. To conceiue well of mee, to
trust firmly in me, to commit themselues
altogether vnto me, these things I saye,
be as it were Trumpets, whereby menne
doo sound out my goodnes. And there-
fore, when I finde these things in anye
man, they please me so much, as I can ne-
uer forsake him, nor suffer any euill or
daungerous thing to happen vnto him,
which hath thus settled his hope in mee.
The greater hope and trust therefore that
thou hast in me, the more fully and per-
fectly thou shalt obtaine thy desire. And
whatsoever shal happen vnto thee, if thou
beleeuest that I am so good and gracious
as I will turne all thy aduersities, and all
things that persecute thee, or are thyne
enemies to thy good, that is, to thy bene-
fite, I will not deceiue thee, but doo it
indeede. And if at the least thou canst,
but frame thy selfe to accept all things in
this sort, it shall so come to passe out of
all doubt, as I haue sayd. Yet my deuout
freendes are wont to pray, that I may de-

liuet them from purgatory, and it is no ill petition. But when thou art come to perfection, and prayest, lying prostrate at the feete of my maiestie, thou shalt desire to satisfy my iustice with that small abilitie which resteth in thee, and shalt offer thy selfe for my glory vnto purgatorie, and to suffer for the fulfilling of my will, whatsoeuer it shalbe my will to lay vppon thee, and the fulfilling of my will shall please thee more then the escaping of purgatorie. Therefore, if thou shalt ouercome by my grace, that inordinate loue and zeale, which thou carryedst toward thy selfe, and for thy selfe, to please thy senses and thyne owne wyll, and perfectly with a full confidence wouldest commit thy selfe vnto me, and relye vppon mee onely : thou shouldest finde that my grace would worke wonders in thee. Study therefore to please mee (my Daughter) and with thinking of me, cleane forget thy selfe, and I wyll so continually thinke of thee, and be alwayes such an assistaunt vnto thee, as I will neuer forsake thee.

Once againe I say vnto thee, accept all thinges which happen vnto thee, as sent purely, simply, and immediatly from my hand, and not from any creature, admiring,

ming, praying, and accepting in all
things of my providence, with ioy and
gladnes, and with loue and thanksgi-
uing to me for my goodnes. For in all
those things which happen vnto thee, I
doo intende and worke thy saluation; &
with a singuler affection beeing mind-
full of thee, I sende and appoynt these
things for thee, to the ende that thou
mayest either doo or suffer such things
as may moue me to haue mercy vppon
thee. Endeavour thou therefore to draw
out of all things which thou seest & fee
lest, and out of all things which do hap-
pen vnto thee, an occasion to prayse and
honour me, that thou mayest be worthy
to vnderstande the true cause why I per-
mitted them, that is, with how great cha-
ritie I sent them vnto thee, and how thou
oughtest to referre all these things vnto
my pleasure, to trust in me, and withal to
offer thy selfe for my glorye, euen vnto
the Fountayne, from whence they flow-
ed, that is, vnto my goodnes. If thou
wert perfectly acquainted with this ex-
ercise, whereby thou shouldest as willing
lie accept sorrowe, as comforte at my
hande, and shouldest also knowe how to
finde me in euery one of my creatures;
nothing could then seeme so contrarie

Q.4. and

and ouerthwart vnto thee, that thou woldest not contemne and despise: yea, nothing could be so contrarie vnto my nature and maiestie, but that it would putte thee in minde to offer sacrifice vnto mee, for I am in euery creature, and without me, no creature can haue any being. Wherefore no creature is so neere to him selfe, as I, who am most neere, and inward with them all. Wherefore thou oughtest to bee so poore in spirite, as there should be nothing, that thou diddest eyther loue or mislike, seeke or flie, feare or desire, for any respect to thy selfe: but onely for the fulfilling of my wyll, which at all times, and in all places thou shalt come wonderfully to vnderstande, by those thinges which I ordayne, and permit, if thou seekest me with a pure mind and hast regard to consider of my prouidence.

*How wee must beare
aduersitie.*

Reeiue all aduersitie and tribulation as a messenger and token of my grace, which approcheth towards thee, whensoever thou findest thy selfe oppressed

oppressed with any trouble or aduersity,
reioyce, knowing that thou hast deserued
it, and impute not that which thou suffe-
rest to any bodie, but to thine own sins,
and withall giue me thanks, that looking
vpon thee with the eyes of my mercy, I
haue vouchsafed to bestowe so much fa-
uour on thee, as to visite, reprocue, and
correcte thee heere with a rodde lyke my
childe, & haue not vtterlie reiected thee,
as thou didst deserue. For as long as I
chasten thee, as long as I scourge thee, it
is a signe that I desire thou shouldest a-
mend. But if I withdrawe my correcti-
on, leauing thee wholie to thy selfe, thou
shalt seeme then to haue rest and be qui-
et, but thou art most vnhappie, when I
haue withdrawne from thee that care and
regard which I had of thee, and that thou
art no longer in my custodie. Whatsoe-
uer therefore that thou sufferest, say vnto
thy selfe, I haue deserued more greuous
punishment, but although thou hadst de-
serued none, yet thou shouldest beare all
those aduersities which I lay vppon thee,
for the loue of me, and for my sake (least
that otherwise my good pleasure should
not be fulfilled) euen gladly with a most
patient and louing minde towards mee,
considering that I suffered so manie gree

R. I.

uous

uous torments for thy saluation. And yet
although I had suffered nothing doo not
I deserue that thou shouldest suffer som-
what for my sake, in respect of those in-
finite benefites which I dailie powre vp-
pon thee, seeing all that thou haste, thou
receiuest from me onely? Lastly, sup-
pose that there were none of these rea-
sons to mooue thee, yet oughtest thou to
remember, that thou art mine, created &
made by me, and no lesse in my power
to be framed euerie way according to
my will, then earth is, when it is in the
hand of the Potter. And that it is there-
fore in my power, and a part of my iu-
stice to doo with thee whatsoever I will,
and it is no more lawfull for thee to
gainesaie me, then for the earth to gain-
saie the Potter. For what haste thou to
saie against me, who am thy creator, whe-
ther I send thee comfort or sorrow? But
knowing that thou haste committed so
much wickednes as thou hast doone, why
dooest thou not rather desire that that
contempt, wherewith thou haste despised
my goodnes, should be punished in thee,
and thy proude and arrogant mind hum-
bled? But there is yet an other reason to
mooue thee, the rather heereunto, that
is, because I am one, which doo loue thee
most

20100
most faithfullie, and do prouide all thinges that are best and most hole some for thee. And seeing it was my will before I created thee, that thou shouldest suffer at this howre, and at this moment those same thinges which thou doost suffer: thou oughtest to desire aboue all things that this my most louing will, being full of all fidelitie and charitie towards thee, may be fulfilled in thee, so as thou shouldest endure all those thinges which thou doost suffer with gladnes, with a sweete kind of patience, with thanksgiuing, with meekenes, and with deuotion in thy hart hauing no cholorick, nor bitter thought against those which seeke to lay those aduersities and vexations vpon thee: but rather thou shouldest take them as my ministers in this behalfe, appoynted and commaunded by me to this purpose, and thou shouldest consider hauing thyne eyes fixed vpon me onelie, with howe louing, how kind, & how faithfull a hart towards thee, I haue sent thee these troubles for thy benefite.

Receiue therefore all affliction whatsoever falleth vpon thee, as sent from my hand only without any other meane, and take it as sent by me of loue towards thee for thy commoditie, accept it as

R. 2. gladly

gladly as I doo sende it louingly. And when thou sufferest no aduersity, thinke that my good will is alienated fro thee, and that I am offended with thee, because I withdrawe afflictions and tribulations from thee, which is the notablest gyfte & ornament wherewith I am wont to honour and beautifie my freendes.

Recount with thy selfe howe great vexations, howe great persecutions, how great contradictions, howe great torments, howe great and wearisome toiles I suffered: howe great my moste deere mother endured: and to be short, howe great all my freendes walking in my steps haue sustayned. Remember also that no man attayneth to eternall glory, but by the crosse, and cuppe of affliction, and that there is no other way but this high way to the heavenly country, which way of necessitie thou must passe thorough, if thou desirest to enioy our company in eternall happines. Lastly consider that there is nothing so small or so little woorth, which either thou doost or sufferest for my sake, but that thou shalt receiue a verie great and glorious rewarde of me for it. And yet notwithstanding I will not haue thee to serue mee, or to suffer these thinges in hope of rewarde but

but onely of meere loue towards mee,
 I knowe what reward I wyll giue thee, I
 say I will, because I doo not owe it thee
 in any other sorte, then for that it is my
 will to bestowe it vpon thee. For all my
 giftes are of free grace. Thinke not thou
 therefore of any reward, be not so base
 minded, but thinke of me, with a more
 noble, louing, and faithfull hart, and sub-
 mit thy self vnto me, euen of meere loue
 for mine owne sake, to endure whatsoe-
 uer my will is to lay vpon thee. If thou
 knewest (my Daughter) how great fruite
 is reaped by tribulations, thou wouldest
 esteeme it as a great happines to glory in
 crosses and afflictions. The greater ad-
 uersities therefore that doo happen vnto
 thee, and the more contrary that they are
 to thy desires, (yea although they re-
 punge such desires of thyne as are to
 pleate me) the more earnestly thou shol-
 dest endeavour patiently to suffer them, &
 the more wholly thou shouldest resigne
 thy selfe vnto mee. For it is doone by
 my will and prouidence, that thy wyll
 sometime be hindered: yea, euen when
 it is good, that by this meane for one
 vertue thou maiest obtaine two, and with
 all maiest receiue the rewarde of a good
 worke for thy good will (although thou

be not permitted to put it in execution) and for the aduersitie which did hinder thy will, thou shalt receive a crowne of patience. Thou maist adde to all these, for thy farther incouragement thys one reason also, that the more thy good wyll is tempted by aduersitie, and the faithfuller it is founde, and the more patient it is in bearing of crosses, and such thinges as resist it: the more glorious the crowne is which I haue layde vppe to rewarde it. Therefore because I loue thee; I wil haue thee to be wholly and purely a faithfull spouse vnto me. I will haue thee to serue me with renouncing all interest in thy selfe, and to goe, not whether thou wilt, but whether I send or leade thee. Neyther must thou seeke withall to serue thine owne appetite, when thou labourst in these thinges to please me: but rather as a faithfull, deuout, and obedient hand maide, which hath no will to doo any thing, but that which is agreeable to the wyll of her Mistresse. Thou must seeke in nothing to please thy selfe, but mee onelie, with all sinceritie and puritie in thy intention, and that must bee alwayes most acceptable vnto thee which I laye vppon thee to suffer, whether it bee by the handes of men, or any other meane
whate

whatſoeuer.

Reſpect not therefore men, neyther impute it to men, if thou ſuſtayneſt any aduerſitie. What blame dooth the rodde deſerue, if the father ſeeking to correſte his ſonne doth uſe it? why then art thou angrie with men, which beeing my inſtruments ſerue as a ſcourge to correſte thee? Seeke not therfore to reſiſt them, or to argue againſt them, but haue a ſpeciall care that thine owne impaciency do not hurt thy ſelfe, and leaſt thou loſe that benefite by repynning, which thou ſhouldeſt haue gained by patient ſuffering. Be therefore cūteous and gentle towards all men, in taking patiently whatſoeuer ſhall happē. Carrie a milde countenance, and uſe an humble behauiour, that no choller, nor exclayming, no deiection of thy minde, nor ſorrowe appeare in thee, nor yet that any thing be founde in thee, which may make me to think, that thou endureſt ſome affliction, or art oppreſſed with ſome trouble.

If any manne reprooue or reprooche thee, ſhewe him a milde & gentle countenance holding thy peace. and ſmyle with a certaine kinde of baſhfulnes and modeſtie, in token of thy charitye which accepteth it in good part, and which ra-

R.4.

keth

keth all thinges well , without eyther thinking of reuenge, or remembring of an iniurie. Beware that thou speakest not at that time aboute two or three words, and that with great teinperaunce. And by this meane thou shalt shewe thy selfe so humble and meeke , as euery man may presume to reprooue thee, and no man be afrayd to displease thee, or to vse any reproche towards thee. Learne in al aduersitie, whensoever any man doth chide thee, reproche thee, or iniurie thee, to vse silence, to beare it patiently, and to bee quiet, and thou shalt assuredly finde my grace, which thou canst neuer attaine vnto, by any other meane , then by beeing quiet, and suffering patiently whatsoever I shall lay vppon thee, beeing as willing if it stand with my pleasure, to receiue aduersity, as to enioy prosperity.

Thou haste (my Daughter & spouse also) my life as a perfect example of patience & meekenes, neyther did I speake it without great reason , when I sayde: Learne of mee because I am meeke and humble of hart, seeing that my life was a lively patterne of patience, humilitie, and meekenes. For in the middle of all my paines and torments, of all the derisions, and blasphemies, which myne enemies

inies vsed towardes me, of all their cruell threatninges, of their most wicked and despightfull countenaunces against mee, what complaint or shewe of repyning at this dealing of theirs proceeded frō me? which of mine enemies did I curse? to which of the did I speake sharply? which of them did I aunswere? to which of the did I wish any harme? Nay rather, was I not sorry for them, when I did praye for them all? Followe thou therefore my example, and haue patience stil ioyned with quietnes and tranquillitye of thy soule, and be meeke without murmuring or complayning. Fight not for thy selfe? aunswere not for thy selfe, defende not, neyther yet excuse thy selfe, holde thou thy peace, and commit both thy selfe and thy cause to my protection: I wyll fight for thee. Cleaue therefore in the meane time wholly vnto me, in all quietnes without any perturbation, or motion in thy soule, beeing ready with all gladnes, rather to suffer any confusion for my sake, then eyther inwardly in thy minde, or outwardly in thy shewe to vse the leaste murmuring in the world against me. As long as thou thinkest that thou art wronged: as long as thou feelest my (daughter) that thou sufferest vniustly; or haste

S. i.

not

The Epistle of Iesus Christ,

not deserued those things which thou sufferest : thou art neither come to true patience, nor yet to a perfect knowledge of thy selfe. Wherefore I woulde wysh thee to be alwayes ready, with a ioyful & deuout hart to runne and meete any aduersitie, that shall light vpon thee : and offer thy selfe vnto me, as one that is willing to suffer tribulations , to want all things that thou desirest, and bothe to take any trauaile, and to beare any myserie in what sort soeuer it shall bee my pleasure to appoint. Thinke that day lost wherein thou hast not receiued some notable crosse. If thou knewest what great commoditie is reaped by patience, thou wouldest doo great honour, & shew great thankfulness to those that afflict thee. Consider howe I, as an innocent Lambe, did carrie a most meeke & quiet minde, voyde of all bitternes towards those which did spette vpon me, scourge me, and crucifie me, and howe I excused them, and prayed for them. In like sorte must thou doo , and not account any thing iniury that is doone vnto thee, nor yet belecue that iniuries can bee offered thee, but regard me onely , respecte mee wholie, and thou shalt come to learne that I, and no other haue doone al these things

things meere of loue towards thee. By
dooing thus (my Daughter) there is no-
thing in any creature which will not bee
a meane and occasion, for thee to obtain
my grace more abundantly, because
thou shalt finde me in euery one of them
so that thou dost contemplate vpon the
creature, not as a creature, but vpon mee
in the creature, as thou oughtest to doo.
And if thou doost in this behalfe as thou
oughtest, thou shalt receiue mee, thou
shalt heare me, thou shalt feelee me in e-
uery one of my creatures. For I do speake
vnto thee in them all: hearken therefore
vnto me, and learne by euery thing that
happeneth vnto thee, what I woulde haue
thee doo, and when thou knowest my
wyll, be euer most ready to performe it.
If thou diddest giue care vnto mee after
this manner, the worlde and all thinges
contained therein, should be a booke of
instructions for thee to directe thee in
that course, which agreeth most with my
pleasure.

*Of wanting of con-
solation.*

THe high way, and also that most ex-
cellent way, wherein all my perfecte
S. 2. friends

freends haue walked, and wherein thou must also walke : is, to want all kinde of consolation, when thou art compassed in on euery side with aduersity & distresse, and to be so poore, as there may bee nothing left, to which thou maist turne thy selfe for succour, to which thou mayest flie vnto for refuge, or in which thou maiest trust : nor yet, that there bee any man whom thou maiest seeke counsaile of, or in whom thou maiest haue confidence but in me only, that by this meane thou maiest haue no other thing to remaine for thee to doo, but onelic that al thy care and cogitations may tend to deuise how thou maiest profit & set foorth my glory, in sustayning of these afflictions, both inwardly in thy minde, by hauing a desire to offer thy selfe vnto them, and outwardly in thy behauour by seruing of all creatures, and subiecting thy selfe vnto them all, in such sorte as if it were lawfull for them without committing any offence, or dooing thee any iniurie to afflict thee, and treade thee vnder their feete : yea, as if they did in this no more then I charged and commaunded them. In dooing thus, thou shouldest be free, from all complayning, from all disputing, from al grudging, and from all

all mallice against thy neighbour. And by this account thou sholdest loue those best which did oppresse thee most. Because they didde open the way vnto thee, whereby thou maiest come to renounce thy selfe, and gaue thee an oportunitye both to please mee, and shewe thy selfe thankfull towards me. Moreouer, thou shouldest reioyce, that they offered thee a good occasion to exercise vertue, and to trie thy loue towards me, and thou woldest desire this aboue all thinges, if thou diddest indeede perfectly loue mee.

There is yet an other perfection greater then this, and in a higher degree, that is, to be destitute both of all earthly and heauenly consolation, being loaden with tentations, distresses, vexations, doubtes, feares, perplexities, and aduersities, and to be as it were vtterly reiected from me and quite forgotten by mee, and yet notwithstanding all this, not to flie from me, and goe to my creatures, nor to depart from me, and seeke worldly helpe, nor yet to desire, that consolations and reuelations shold be imparted vnto the. But still to trust in me, to expect patientlie my pleasure, to cleane vnto me with a pure fayth, and perfect charitie, and to be ready to continue in this state, as long as

S.3.

it shall

it shall bee my will to permitte it. Nay which is more, to referre themselues wholly vnto me, and to offer themselues to suffer both these, and any other thyng whatsoeuer, for the fulfilling of my will, and setting forth of my glory, and to prayle me in all these distresses, in such sorte as they are able, although it bee but with a dry and barren hart.

Of inward peace and meekenes of hart.

THou hast vnderstood sufficiently (my spouse) howe thou oughtest to bee patient, and in patience meeke, that is, howe thou oughtest to beare all thinges with so indifferent, peaceable, and quiet a minde (for meekenes is no other thing, then perfect traquillity in true patience) as nothing should bee able to make thee sadde, or to vex or trouble thee, whatsoeuer did happen vnto thee, that proceeded not from me in my wrathe and displeasure, whether it were for a time or for eternitie, excepting this onely, which thou must alwaies carrye for a firme resolution, that thou wilt neuer be excluded

ded from my grace and charitie, nor yet in thine owne will to be withdrawn or deuied from me. For this thou must not neglect, but take care of aboue all thinges, that thou mayest alwaies bee vnited vnto me in perfect charitie. Thou must also remember, in what place soeuer thou beest, what paine or consolation soeuer thou feelest (if the same be for the setting forth of my glorye, and by my speciall pleasure) that thou reioyce in it, because by it thou obeyest my wyll, being ready in euery sorte to bee according as it shall best agree with my will, cyther comforted or afflicted. And when thou art settled in this resolution, no losse of any externall thing that happeneth vnto thee, in this world can greeue thee. For nothing can chaunce that is contrarye to thy lyking, as long as my wyll is alwaies thy will, and that thou hast no other wyll in thee, but that which is my pleasure: Therefore then (as I sayd) let my wyl be alwaies fulfilled in all thinges. And it shoulde bee the greatest ioye that thou couldest haue, when my wyll is performed in thee. For thou art then fully settled in thine inwarde man, in all peace & tranquillity, although thou findest in thine owne outward man, distresse and

desolation, which notwithstanding thou doost patiently take without any perturbation, because thy will is in all thinges agreeable to mine. Bee quiet in thys manner (my Daughter) prouiding so, as all furie, and all kind of repyning be altogether extinguished in thee, and that thine irascible powre or faculty be euen so fully mortefied in thee, as it be vnmo- uable, and not to bee stirred by any acci- dent. Let thy concupiscible power also be so established in vertue, as it may bee wholly lifted vp vnto me. And let thy rea- sonable power taking part of their ioyes accorde with them, so as thy conscience inioying peace and quietnes within it selfe, thy whole soule may be in perfect traquillitie.

*Of the loue which wee should
beare towardss our
neighbour.*

L Et thy hart towardes thy neighbour (my Daughter) be full of compassi- on, and a chaste kinde of loue. I call that a chaste loue which defileth not the hart with carnall concupiscence, nor dooth busie it with too much familiaritie, or
too

too often keeping of company, nor doth stayne it with any inordinate affection, nor dooth disquiet it with thoughts that procure distraction in thy soule, nor doth trouble it with importunitie of vaine desires, nor dooth occupie thy imagination with multitude of fancies, or impressions of diuers thinges: but without choise of persons, or regard of sexe, doth embrace all sortes of men & women for my sake, with aboundaunce of charitie, and for it onely without any other respect: at all. Therefore beeing full of a deuout kinde of good wyll and pure charitie, reioyce with euery one in all the benefites and commodities which they receiue, whether it be touching theyr soule or body. and euer flowing with a kind of compassion, which can neuer cease running. Lament with euery one, in theyr necessities and tribulations, powring out the streames of thy courtesie, affabilitie, mercy and pittie to all men. And see that thou beest inflamed with a ready desire and wylling minde to comfort them, to serue them, to succour them, & to helpe them, to beare the burthen of theyr troubles, esteeming theyr corporall or spirituall afflictions thine owne, and carrying the vnspeakable affection of a most tender

T. I. mother

mother towards all menne whatsoeuer. Endeouour therfore to excuse euery man, and to doo them good by thy prayers, benefites, and all the pleasures that lyeth in thy power. And vpon such as thou canst bestowe no other benefite, seeke to mittigate theyr sorrowe with thy courteous behauiour, thy sweete speeche, or any other meanes that thou art able.

Take speciall heede, that thou neyther iudgest, nor despisest any man, because it both harmeth thy soule, and besides, displeaseth me wonderfully. And therfore exclude by all the meanes thou mayest suspicions, and ill conceits of other men, from thee : Excuse also all those which fall and offend. When thou seest one to sinne, say within thy selfe: that hee was permitted to fall for hys greater amendement, that he had a good intention, and was deceiued eyther by ignoraunce, or error, that his infirmitie being too strongly assaulted with temptation, was enforced to yeelde. Say and speake it vnfaynedly from thy hart, that thou haddest fallen much more heynously then he didde, if this temptation hadde assaulted thee. Thou oughtest not with one and the selfe same, but with a diuers eye, to looke vpon thyne owne and thy neygh-

neighbours acts. For thou shouldest
iudge of thine owne with a seuerer eye,
agrauating thine imperfections, and not
esteeming or seeming to lessen thy ver-
tues. And on the contrary parte, thou
shouldest make reckoning of thy neigh-
bours imperfections as verie small, and
of his vertues as verie great. Where-
fore take care alwaies neyther to
speake nor heare ill of others. Neuer
reprooue thy neighbor in anger though
he deserue to be blamed. For what doth
it profit thee if thou curest him, & woun-
dest thy selfe? Or what dooth the medi-
cine auaille, if by it thou goest about to
heale one wound, and in the meane time
makest tenne others? Except thou a
time wherein thou mayest haue fitte o-
portunitie to reprooue him, and then re-
prooue him with the spirite of lenitie &
sweetnes, rather by entreating him, and
exhorting him, then by handling hym
sharply or roughlie, making thy hartie
prayers vnto me, with sorrowful groanes,
that this reproouing of thine may bee
effectuall and worke his saluation. Take
heede that thou beest not the cause of
breeding dissention, discorde, or hatred
amongst men, but let all thy speeche in
all places tende to peace, beeing mindful
that I said: Blessed are the peace makers,

T.2.

for

for they shall bee called the children of God.

If any man offende thee, if any man persecute thee with malice, requite hys wronges with benefits, his hard & sower countenance, with a sweete and mecke behauour, his sharpe and reprochfull wordes, with milde and gentle answers, and by this meane thou shalt more easily bring him to the knowledge of hys owne fault.

Let all the labours, miseries, pauer-tie, contempt, and sorrowes, which thou seest men endure, put thee in minde, of those labours, afflictions, contempts, paynes, and many other sharpe and grieuous miseries, which I suffered for thy sake, that thou mayest by thys meane beholde me, finde me, perceiue me, perfectly loue me, daily suffer with mee, and continually be transformed into mee, by euerye thing which thou seest in euerye man.

*Of the puritie of the
harte.*

ENdeuour to haue such puritie in thy hart, as beeing withdrawne from all earthly cogitations, thou maiest not ad-
dict

dict thy self to any delight, nay that thou maiest seeke no delight, or take delight in any thing, or content thy selfe with the desire of any delight whatsoeuer. Cut of also, not onely vnlawfull thoughtes, but all such as be idle, and vnprofitable, suffering none of them wittingly to enter into thee. Let thy firme resolution be to thinke nothing but eyther of me, or for my sake. Receiue not into thy harte as neere as thou canst, the similitude and formes of earthly thinges, but thrust out all such impressions and fancies, as soone as euer they beginne to appeare. Cast all thy cares and troubles vpon me, bee not disquieted with any thing whatsoeuer shall happen. Keepe euer a watchfull garde ouer thy hart, that no inordinate affection to manne, woman, or any other creature, no sensuall desire, no vicious passion, no concupiscence, no ill inclination, or wicked intention may rest in thee.

Neuer giue thy consent that any separation, although it be neuer so little, remaine betweene mee and thee, & see that thou dost in nothing eyther seeke or respect thy selfe, but me onely, purely, simply, and wholly.

Lyft vp thy hart in euery place, vnto

me, and keepe it still rayfed from al earth
lie cogitations, that whatſoeuer thou haſt
to ſpeake, to deale in, or to thinke of,
thou doſt firſt deale with me in it by pray-
er, and by the internall diſcourſe of thy
ſpirite. Let euerie action and externall
buſines, gyue thee matter and occaſion
to pray, yea, let the verie occupation and
buſines of thy harte, bee no other thing
but a continuall and daily prayer. See no-
thing though it bee neuer ſo farre from
the nature of prayer, ſo deformed or ſo
contrarie to all goodnes, but drawe thou
preſently out of it, ſome occaſion to pray
vnto me, and to praiſe my name. Let all
things be meanes for thee to liſt vppe
thy hart, and to raiſe thy affection vnto
me. What faire thing ſoeuer thou ſeeſt,
what pleaſant or delightfull thing ſoe-
uer thou feeleſt, acknowledge it to pro-
ceede from me, & let it put thee in mind
of my beauty and glory, that I onely may
be thy whole delight and conſolation.
Let all things edifie thee, and whatſoe-
uer happeneth vnto thee, take oportunitie
by it, to meditate vppon ſome thing
that may be profitable for
thy ſoule.

(:)

How

*How we ought to referre all the
good thinges we receiue to the
goodnes of God.*

Challenge nothing to thy selfe by a-
ny of my workes , or by the meane
of those gyftes , which I bestowe vppon
thee. Thou oughtest to acknowledge my
gifts to my honour , and to wonder at
my liberaltie and my charity bestowed
vpon thee, without any deserte of thyne
owne, and my most gracious bountye.
And withall thou must euer haue presen-
ted before thyne eyes, thyne owne base-
nes, and howe thou art of thy selfe meere-
ly nothing , that by this consideration
thou mayest not ascribe or challenge a-
ny thing to thy selfe out of those gyftes
which I bestowed vppon thee, neyther
yet be reioyced or delighted with any
thing that thou receiuest from me, or for
that I haue wrought any good thing in
thee. Thou oughtest not I say for anie
of these to reioyce in thy selfe, or be glad
for thyne owne sake, that is, because thou
hast attained to some goodnes, for that
should be a reioycing altogether in thy
T.4. selfe.

selfe. But thou shouldest reioyce in mee, and for my gracious bountie that I haue beene so good, so liberall, so gentle, and so mercifull to a most vnworthy and vnthankfull creature. Which goodnes of mine, the viler that thou art, dooth the more manifestly appeare in thee. Reioyce therefore in my gyfts, nor attributing any prayse thereby to thy selfe, but ascribing the whole glorie vnto me. And behaue thy selfe so discretely in receiuing any of my gifts (excepting thankfulness, and humilitie which must euer encrease in thee) as if nothing had beene giuen thee, nothing had beene wrought in thee, & that thou didst feele no good at all, directing thyne eyes to thine owne vnworthines, which art of thy self meere-ly nothing, and to thine owne disabilitie, which art able to doo nothing, and to thine owne imperfection, which cannot attaine to the smallest goodnes without my grace, that by thys meane thou mayst not be extolled in thyne owne conceyte, or reioyce in thyne owne abilitie, or flatter thy selfe with thyne own power, but attribute all vnto mee onely.

If thou feelest therefore any sweete inspiration, or any lightning of my grace within thee, or that by my mercy, thou beest

beeſt inabled to doo any other manne a
benefite, or good turne, thou mayeſt re-
ioyce in the good, which I did by thee
as my inſtrument, but in no ſorte to re-
ioyce in thy ſelfe, that is, not to flatter or
pleaſe thine owne appetite (for in it lyeth
hidden ſelf loue) nor to think that it was
doone by thyne owne power, but rather
turne away thy harte, from that which
was doone, and from thy ſelfe alſo, that
thou maiest neuer ioync together theſe
two cogitations, which is thy ſelfe, & my
benefite, except it bee (as I ſayde) when
thou cōpareſt my infinite goodnes wyth
thy vnſpeakable baſenes. Suffer it to paſſe
ouer for that time, as though it had not
beene doone at all, and as though thou
vnderſtoode no ſuch matter: and fixe all
thy cogitations in the meane ſeaſon vpon
me: and not vpon the giſte which
thou haſt receiued from me. Looke ne-
uer therefore into the giſt it ſelfe, neither
ſettle thy mind in that conſideration, nor
reioyce in it, nor yet be contented to reſt
there, neither ſtaie, if thou feeleſt any
motion in examining and ſerching cu-
riouſlie, within thy ſelfe, what thou fee-
leſt, or what thou dooſt, or whether the
motion proceede from me, or from ſome
other cauſe, (for this dooth euer make a

diuision berweene thee and me, and doth stay thee longer fro comming vnto me) but rather passe quicklie throught all these cogitations, and remouoe them cleane from thee, and endeouour to vnite thy selfe more neerely and firmly vnto mee. Choose rather not to knowe the thinges which after this sorte doo busie the minde, then with a curious serche to hinder my grace, and to procure thereby danger to thy selfe, eyther of being puffed vp with pride, or of pleasing thy selfe, or of reioycing by the prouocation of selfe loue in thine owne abilitie, or for thine owne glory. But referre these, as all other thinges vnto me, onely holde this with a resolute, and assured minde, for an infallible principle, that if I doo graunt thee any good gift, it is gyuen meerely without deserte, to an vnthankfull and an vnwoorthy creature. This kinde of humilitie dooth wonderfully please me, that thou shouldest be afrayde and troubled in respect of thyne owne basenes, vnworthines, and vnthankfulness, and bee timerous with the consideration of these thinges, and feele a shamefastnes and disquiet thereby, and rather thinke that thou feelest no good thing at all, or that the motion proceedeth not from me,

me, then to stay vppon the consideration thereof, and reioyce therein. Remember also that I forbad my Apostles to reioyce in those miracles which they wrought, or to take anie glory because vncleane spirits did submit themselves vnto them, and obeyed them, although they were not ignoraunt, but did assuredly knowe that this gyft proceeded from me. In like sorte therefore (my daughter) glory not thou in thy selfe, neither reioyce without mee, for any consolation or gift which thou receiuest, that is, reioyce no otherwise in it then may tende to the magnifying of my name, neither stay in consideration of the thing it selfe (for therein dooth euer some selfe loue lye lurking, which doth easily beguile those that bee not heedefull) but reioyce in me onelie, that is, reioyce, because I haue shewed my glorye, and fulfilled my wyll in thee. Seeke no glory to thy selfe by my gyftes, neither couet to vsurpe or challenge to thy selfe any praise thereby, neither yet ascribe any thing to thine owne abilitie. Ascribe nothing at all I saye, to thy selfe, or thine owne power, neither suffer any other mā to attribute any thing to thine owne worthynes, nor reioyce in it, as if it were thine owne acte, but referre all vn-

to me, and keepe thy selfe from all manner of proprietie in thy selfe, from attributing any thing to thine owne worthynes, from desiring any thing for thyne owne pleasure, or reioycing in any thing for thine owne delight. Liue without following thine owne counsaile, thyne owne iudgement, thine owne opinion.

If thou desirest (my Daughter) to be my spouse, keepe thy hart chaste, & pure, free, and quite alienated from all other loue but myne onely, and from beeing possessed by any of my creatures, that it may bee left whole for mee to dwell in, which am thy creator. As often as thou findest any sensuall or carnall loue in thy mind to man, woman, or any other creature whatsoeuer: so often remember with sorrowfull groanes to lifte vppe thy soule vnto mee, earnestly desiring my grace, and my fauour onely, which is a most safe refuge, a most happie Hauen for thee, and that not for a time, but endles and eternall.

Whatsoeuer therefore dooth busie thy senses with any cogitations towardes anie of my creatures, is, neither pure, nor without daunger to thy soule. When soeuer also thy naturall appetite receiueth any recreation, comfort or delight,

(if

(if thou seekest to attaine to a perfecte puritie) thou must of necessity renounce that pleasure whether it be in wordes or any other earthly thing. Thou must passe ouer all thinges with a free minde, in no sorte subiecte or in bondage vnto them, nor adhering to any but to mee onely. Take this also with thee for a certaine rule, that nothing maketh a man so free from the loue of himselfe or any other creature, and so farre from beeing intangled with anie earthly cogitation, as to despise himselfe and all creatures, and to account of me in his harte, as his onely precious lewel, esteeming all other thinges (as they are indeede) as filthy dunge.

Make a dilligent serche in all thy actions, studdies, and desires, what moueth thee vnto them, and whether thou speakest or holdest thy peace, whether thou doost somewhat, or beest at rest, looke narrowly into the innermost corners of thy soule, that is, into the verye marrowe of thy cogitations and intentions, and thou shalt often finde, that the verie originall roote, and seede whereof this groweth, & from whence this dooth spring, which thou thinkest diuine, is meereley humayne, impure, and a lewde seeking to please thine owne appetite.

V.3.

Take

Take heede therefore that no vicious thought enter into thee, nor any inordinate lust remaine within thee. Oh if thou haddest thy hart cleerely deliuered from the loue of euery creature, Oh if beeing wholly conuerted vnto me, thou diddest desire me onely, I woulde with as great a desire runne to meete thee, and enter of mine owne accorde with as greate affection into thy hart, as if I coulde not lyue without thee, or that without being with thee I could not enioy perfect happines and contentation.

Thys course I know will seeme greuous vnto thee at the beginning, and it cannot bee without some trouble thus straightlye to note and obserue in all things what thou seekest, what thoughts possesseth thy hart, and whensoever thou findest any cogitation that is not of mee, or for my sake, presently to roote it out of thy mind. This I say, will procure thee great labour, and affliction of thy spyrit. For thou shalt finde both thy selfe, and thine owne appetite lye lurking in many thinges, wherein thou must of necessitye forsake both, and presentlie mortefie any desire that is vnlawfull, and inordinate in thee. For if thou seekest to ouercome thine owne nature, it followeth of necessitye

sicke that thou must doo it by violence,
 and forcible meanes. And therefore thou
 shalt finde as many crosses, as thou hast
 wicked or impure inclynations, which
 must be mortefied in thee. But by thys
 meane (my Daughter) thou shalt firste
 come to knowe thy selfe, for by seeing
 thyne owne disabilitie and weakenes in
 that thou canst not ouercome thy selfe,
 thou shalt be humbled. And whereas be-
 fore thou thoughtest thy selfe to be som-
 what, thou shalt then plainly finde that
 thou art nothing. And if thou persistest in
 this course with continuall and incessant
 labour, that which at the first was painful,
 thou shalt quickly finde to be very easie.
 For this dilligent and daily looking into
 thy self, & examining of al thy thoughts,
 doth worke many thinges in thee, very
 profitable for thy saluation. It wyll shew
 thee thine infirmity, and imperfections, it
 will breede in thee sorrowe, for these sins
 which thou findest in thy selfe, and an
 earnest desire to bee deliuered of them. It
 will also make thee very carefull to be-
 ware of many offences, and to auoid ma-
 ny daungers, into which otherwise thou
 wouldest haue fallen. To conclude, the
 labour and distresse which thou sustay-
 nest, and the toyle which thou takest to

be cleerely ridde of these imperfections, and the teares which thou sheddest (because thou canst not ouercome thy selfe, and cleane bee without those things which thou wouldest altogether forsake) shalbe a baptisme vnto thee for the purging of thy soule, and for the expiation of thine offences. Faint not therefore in thy courage, for thou shalt ouercome all things by setting thy whole trust in my mercy. Haue confidence in me, and thou shalt finde that I wyll make these crosses light for thee, and helpe thee my selfe to beare part of the burthen.

*How diuine inspirations ought
to be obserued, and the grace of
God not neglected.*

HAue care (my Daughter) to abound alwaies with vertuous customes, and to spend thy time in good exercises, that thou mayest vse the same as a meane to lift vp thy hart vnto mee, when thou feelest no other great or sensible motions of my grace within thee. But thou shouldest neuer addict thy selfe so much to thy exercises, as to preferre thyne owne conceites

ceites before my inspirations. For when-
soeuer thou hast learned to knowe my
wyll (whether it be by the manifestation
of the wil of thy superior, or by my pro-
vidence, by which of doubtfull euent, I
doo sometime sette downe a certaine
iudgement,) follow that strayght way, &
forlake thine owne appetite. Whensoever
also thou findest a sensible & playne mo-
tion of me within thee, presently leaue
thy selfe, and obey me, by following of
mine inspirations. For I holde not my
selfe satisfyed though thou doest serue
me, seeke me, and bende thy selfe to please
me; but I wyll haue thee to serue me in
such sort, as my wyll is to be serued, that
is, I will haue thee cleane to forsake
thine owne will, yea, although it bee in a
thing which is vertuous and commen-
dable, to followe my will in an other
thing which is not halfe so good; but see
meth to be vile and of no value. For the
same thing in respect of my will, that is,
because it is my pleasure, my ordinance,
and my appointment to haue it so, is not
onely not vile, and of no value, but verye
good, yea and much better also then the
other. Thou must therefore often omytt
and alter thine exercises in this sorte, not
of negligence, not of sloth, not of any

The Epistle of Iesus Christ,

inconstancie of thy hart, but of a pure, & meere renouncing of thy selfe, that thou maiest not in any place, or in any thing stand vpon thy selfe, but relye wholly vpon me, with a firme and full confidence in me.

Oh if thou knewest what great daunger, and what great losse of spirituall profit is incurred by not receiuing of myne inspirations when I sende them, and how damnable it is to resist my diuine motions, thy hart woulde euen consume for greefe, & very feare of my iustice. Wherefore (my Daughter) stand alwaies in feare of thine owne actions, and suspecte thy selfe euer, of vnthankfulnes towards me. Bee euer in doubt that it may happen vnto thee for thy desertes, as it hath happened to many other, that thou mayest for thy pride and ingratitude bee iustly forsaken of me, and deseruedly fall from my grace. Be humble therefore alwayes hauing no confidence in thy self but in me. Pray continually for my grace, and obserue my inspirations with great heede, that thou maiest know what I require of thee, and it is not only sufficient for thee to know my wyll, but to doo it, whensoever thou shalt come to knowe it, & despising all other thinges whatsoeuer, to preferre

preferre it before any delight or contentation of thyne owne. And whereas I warned thee, that thou shouldest bee afrayde for loosing of my grace, and for beeing forsaken of me by thyne owne negligence and ingratitude; thou must haue a speciall care, that this feare proceede not of desperation or of a weake sayth, but of humility, which is euer a feare, full of hope, and confidence in me.

If thou beest not able to imitate the exercises of other men, be not therefore discouraged, or dejected in thyne owne minde. For thou shouldest not, so much respect other mens exercises, as their vertues, seeing that I doo distribute my gifts to euery man according to his constitution by nature, and that perticuler occasion wherunto I cal him, and agreeable to that scope, and certaine end wherunto I appoynt him. I furnish him also with diuers exercises, fit for him, which are vnfit for many other, and not meete for euery body, because the nature or vocation of perticuler men, (to the which my grace for the most part, is accomodated, and made agreeable) is different, and many times very contrary. If therefore thou canst not followe other mens exercises of vertue, yet thou mayest immi-

X. 2.

tate



rate their vertues, for they be not different but one and the same in all. As for example, thou maiest be humble, thou maiest be mercifull, thou maiest be patient, & thou maiest resemble other men, in the very same vertues, though thou canst not immitate them in the very same exercises. For there is but one way to please mee, which hath bin to all my holie seruauntes euer one vniforme and the same. This is the way of charitie which hath many and sundrie exercises, of my holie seruauntes directed to one ende, & which thou must walke, by whatsoeuer meanes I shall appoint vnto thee. If thou walkest in this way of charitie, that is, if thou followe mee, by receiuing of all thinges as from mee, by committing of all thinges vnto mee, by humbling thy selfe vnder my mighty hand, by yeelding thy selfe vnto me, by respecting me onelie, and seeking my glorie in all thinges, that eyther thou doost or speakest; I wyll not suffer thee to goe astraye, though thou walkest in neuer so great darknesse or ignoraunce, though thou beest vered with neuer so great temptation or distresse, and though thou thinkest thy selfe neuer so quite forsaken or reiected by me. Haue thou therefore consideration
alwaies

alwaies of thy vocation or calling, & vse
exercises agreeable to the same, beeing
euer readie to leaue them, change them,
discontinue them, and resume them, ac-
cording as thou shalt be directed by my
inspirations, prouidence, and pleasure.
For thou shouldest not measure thy per-
fections by thys or that mans account,
nor by thine owne estimation: but thou
oughtest to measure it by my good plea-
sure, resigning thy selfe wholly therunto,
that thou maiest not seeke to attaine to
this or that mans perfection, or to such
as thou desirest thy selfe, but to such as
my will is to appoint thee. Let that per-
fection therefore which thou desirest
consist, either in aboundaunce, or scarci-
tie, according to my wyll and good plea-
sure. Wish and praye that thou mayest
be such a one in my sight, as my speciall
wyll is to haue thee. Obserue diligently,
and learne bothe to knowe and followe
the inspiration of my grace. If thou nei-
ther seekest to please thy selfe, in thy na-
turall inclinations, nor in thy spirituall
exercises, but respecte mee onely with a
pure intencion, thou shalt quickly finde
the waie wherein I would haue thee to
walke, and the course which my desire is
thou shouldest holde.

*How wee must employ the giftes
of God which we receiue to the
benefites of others.*

I Will not haue thee (my daughter) to neglect those graces, and gifts which I bestowe vppon thee. But take heede also that thou doost not seeke thyne owne commendations in these graces of mine, that thou doost not by them ascribe any thing to thine owne worthines, that thou beest not puffed vp with pride, that thou doost not boast of them, glorie in them, or desire to please thine owne selfe by them, but employ them all wholly to my glorie: remembring euer speciallye aboue all thinges, that of thy selfe thou art nothing, hast nothing, and art able to doo nothing. And that whatsoeuer thou haste, thou hast receiued from me onely. And that I looue not to haue my giftes returne vnto me, fruitles, and without dooing of any good, but with gaine and vsurie, as I forewarned all menne in the parable of talents which I spake of in the Gospell. For as thine eye in thy bodie is not an eye onely for it selfe, nor is placed there onely for the vse and benefite of it selfe,

selfe, but to the ende that thee may helpe all the reste of the members to see : so what talents or gifts soeuer I haue bestowed vpon thee, I haue not giuen them for thyne owne selfe onely, that thou shouldest reape the whole fruite and benefite of them, to thine owne vse, but I haue placed these gifts or good things in thee, for the benefite of other members of my mysticall bodie, that by them thou maiest serue others, helpe others, & both gaine and drawe thy neighbours to the knowledge of my will, and the dooing of my commaundements. For peradventure I gaue not them those things which I gaue thee, because in thee I provided, both for them and thy selfe also, as on the contrarie part, I haue to the same ende with-holden manie graces from thee, which I bestowed vpon them. For in these things which I bestowed vpon others, I had respect vnto thee, and gaue them not for themselues onelie, but for thee in them, because I bestowed those graces vpon them for thy benefite. I require therefore at thy handes, that thou employest thy gifts to other mens commoditie, and helpest other menne moste willinglie by them as much as lyeth in thy power. If thou canst doo somewhat,

The Epistle of Iesus Christ.

which they cannot, that so by this meane one kinde of charitie remaining in you all, may make of many of you one body: and whatsoeuer this body hath in one member let him employ it, to the benefite of the rest. For euery member ought to make one an other partaker of the gifts which euery one of them receiue by reason of the vnion of the bodie and communion of charitie which is amongst them. Let this consideration of my will make thee (my Daughter) cheerefull to serue thy neighbours, gladd to beare theyr burthens, meeke to suffer with them, gentle to comfort them, ready to succoure them, and willing to reioyce with them, that no enuie at all, no contention, no emulation, no seeking to please thine owne appetite, be founde in thee, nor yet that anie of these thinges may appeare in thy fellowes, but that there may remayne betweene you perfect charitie, and the communicating of my gifts one with an other, as betweene the members of one body. For thou hast nothing that is thyne owne. For what hast thou that thou hast not receyued? Wherefore, thou hast nothing, as I saide, that is not mine, thou hast nothing that is giuen to thy selfe alone, that is, thou
hast

haste nothing that is giuen thee for thy selfe onelie, but all thinges whatsoeuer thou hast receiued, are committed to thy custodie to be altogether employed for the benefite of the whole bodie of my Church, and looke vnto it, for I will require an account at thy hands, how thou hast bestowed the same. Take heede therefore that thou bee neuer carried away with so profound a contemplation, or thinke thy selfe so well and so perfectlie contented in being with me, but that (if either the corporall, or spirituall necessitie of thy neighbour doo call thee away from it) thou bee readye to forsake thine owne consolation, the commodity of thine owne deuotion, yea, & the swete exercise or matter wherewith the consolation it selfe is nourished, and neglecting wholly to please thy selfe, be willing to runne in hast to helpe thy neighbour for my sake. For this is perfect charitie, not to seeke thine owne, but thy neighbours benefite. And this charity is more acceptable vnto mee, and more profitable for thy selfe, then all the contemplation or deuotion that thou canst vse of thine owne. Moreouer, remember alwayes that in all thy actions, in all thy affections, and in all those thinges which ey-

Y.

ther

ther thou doost or makest choise of, or sufferest or seekest to auoyde, I may bee thy beginning, thy middle, and thy ende, that whatsoeuer thou doost or leauest vndoone, maie be for my sake, and that in the following of this course, thou seekest no other thing, but onely my glory, and the fulfilling of my pleasure. For the deede is not so acceptable to mee, in respect of it selfe, when thou doost succour, or takest compassion vpon thy neighbor: but thou art in dooing heereof most acceptable in my sight, because thou doest for my sake, leaue thy selfe, that is, because thou forsakest thine owne commoditie, and seekest to releue thy neighbours necessitie. For if thou doost anie thing for any other respect, whether it be for fauoure, freendshippe, or any speciall bond, of kindred or familiaritie, or for any commoditie, or recompence which thou lookest to receiue, I accept not of it, but reiect it, although it be neuer so great and worthy an act. For I accept of no sacrifice that is offered vp vnto mee, if it be not offered for my sake, onely and wholly.

Of pouertie in spirite.

DOe with all zeale and earnestnes, as many good workes as thou art able, hungry and thirsting after iustice. And let no manne seeme vnto thee more weake and imperfect, more voide of all vertues, and more vnworthy of my grace then thy selfe. Fixe thine eyes alwayes vpon thine owne defects, bewayling and lamenting that thou hast so many imperfections, and wantest so many vertues. But remember withall that it is not thy ducie, to thinke, and looke into other mens manners, what vertues they haue, what waies they walke, and howe they behaue themselves towards me.

I knowe what I haue gyuen euerie body, I knowe also what account is fitte for me to require at euery bodies hands. Imagine thy selfe in thine owne eyes the basest, vilest, and wickedest of all men, & as it were meere nothing. Bee ashamed in my presence, if thou hearest any man praise thee, or shewe a good conceite of thee, and be sorrie for it, because by it they doo me iniurie, in that they thinke well of thee which art so vile a soule, so

Y.2. vncleane,

vecleane, so vnthankfull, and so full of offences against me. Thinke thy selfe so vile, as that euery man may lawfully and with iust cause contemne & despise thee, and that thou maiest not thinke thy self iniured, or els wronged at any time when soeuer any seeke to laie reproches or afflictions vpon thee. For thou oughtest to receiue commendations or reproches with an equal contentment in thy mind, and without anie difference, but onelie in accounting thy selfe altogether vnworthie of commendation, and moſte worthy of reproche. For as long as thou thinkest thy selfe to be wronged, as long as thou complaineſt, and dooſt beleecue that thou haſt receiued iniurie, thou art not cleerelie purged of selfe loue. For thou shouldest not in trueth, take anie thing for an iniurie, but that wronge which is doone vnto me. Submytte thy selfe therefore so wholie to my wyll and pleasure, as thou maiest bee as well content with euill as with good, with griefe, as with ioye, which by any externall accident dooth happen to thee in this world, remayning alwayes poore internally in thy spirite, hungryng and thirsting (as I sayde) after iustyce, and hauing a hart free from all earthly cogitations, and readye
withall

withall zeale and earnestnes euer to doo
those thinges which agree best with my
good pleasure.

Of the loue of God.

O (My daughter) euen as the Hart de-
sireth to come vnto the Fountaines
of water, so let thy soule haue a desire to
come vnto me, and thy minde bee enflam-
med with the loue and desire of me. Hee
that is oppressed with a vehement thirst,
can thinke of nothing but of drink one-
lie, for whatsoeuer he dooth, his burning
thirst neuer forsaketh him, but still pro-
uokes him with earnest cogitations and
continuell desires to haue some drinke.
In like sorte if thou diddest loue me per-
fectly, if thou diddest long for me vche-
mentlie, thou couldest think of nothing
els, but howe thou mightest come vnto
me, howe thou mightest bee vnited vnto
mee, there woulde alwayes remayne in
thee a hunger and thirst after iustice, that
thou wouldest neuer be satisf-yed or co-
ntented with that which thou hast doone
to myne honour, howe greatlie soeuer it
were, but euer greened and perplexed in
Y.3. thy

The Epistle of Iesus Christ,

thy minde, with thinking that the same which thou hast doone already for my honour was nothing at all. Thou wouldest alwayes endeavour thy selfe to doo better, thou wouldest alwayes thirst to be more perfect, thy hart woulde euer burne with desire to be more neerly vnited vn to me, to honor me more and more fully to fulfil my will and good pleasure. They which are enflamed with an exceeding and an vnmeasurable loue towards anie man or woman, doo loathe meate, drink and all other thinges, which seeme eyther for delights to please them, or for necessarie vse to sustaine their bodie, and pyn away, and growe sicklie, if they cannot enioy theyr desire, or if they find and perceiue that they are not loued againe. For they languish with meere loue, and that maketh them, that they neither can take anie ioy, nor receiue any comfort, nor finde any rest, except they may obtayne that which they looue. (Oh my Daughter) thou oughtest to loue mee in this sorte, that thou mightest finde in me onelie ioye and consolation, and without me in all places nothing but sorrow and affliction. If thou diddest rightly looue me as thou shouldest doo, thou couldest not be in rest vntill thou diddest possesse me.

me. For there would a continuall thirste,
hunger & desire burne within thy soule,
not permitting thee to enioy anie quiet
at all. Oh that thou diddest languishe
with such a kinde of loue towards mee,
or that hating all other thinges thou
diddest desire me onelic. Oh that thou
diddest present thy hart vnto mee quite
weaned, and cleerely deliuered from all
other loue whatsoeuer, that I may still
draw it after mee, and both pearce it tho-
rough and wound it to the bottom with
my loue. Oh how happie shouldest thou
be, if beeing made quite besides thy selfe
and dronke with extremitie of looue to-
wards me, thou diddest despise all things
els, thou diddest loath all my creatures,
and diddest runne onely after me, crying
vnto me, I am wounded with thy chari-
tie. Thou oughtest my daughter to bee
enflamed with so feruent an affection to-
wardes me, as whosoever did come nere
vnto thee might perceiue no other thing
els, but onely the heate of thine affecti-
on towards me, breathing out of thee,
and whosoever did talke with thee might
depart edified from thee, and warmed
with the flames of that affection towards
me, which he found kindled in thy soule.
If therefore thou desirest to loue mee,
Y.4. thou

The Epistle of Iesus Christ.

thou must loue me with thy whole hart. I will not allow that thou shouldest loue me, and ioynlie with me anie thing els besides me, that is, that thou shouldest not loue anie thing for any other respect but for my sake onelie. I looke to be loued purely, and that thou canst neuer doo but when thou louest me for my owne selfe, that I onely and no other respecte, whatsoeuer be the cause why thou louest me. I wyll also bee beloued with an infinite loue, and with an vnmeasurable desire, for thou shouldest neuer finde in thy soule anie ende or measure in loouing me, but although thou diddest loue mee neuer so much, thou shouldest alwayes desire to loue me more. For my loue is not restrayned within any lymitts, but it is infinite, and without any bondes. It neuer thinketh it selfe satisfied, it can neuer be filled or contented with any quantitie, though it be neuer so exceeding great, it will euerie day growe & encrease to be more. For charitie doth alwayes encrease, and what is charitie but a good will. As therefore a good will cannot be restrayned within any limitte, and as it is without all ende, so is charitie likewyse. I knowe that thou hast a will to loue me with all thy hart, and that thou desirest

to loue me as much thy selfe alone, as all my holie seruants doo ioyning al their loue together. This desire is good, if it proceede not frō an appetite of desiring, in respect that thou wouldest be more excellent then they, and singuler aboue them all, as though thou onelie couldest loue me as much as all they, when all their loue were put together. It is a good desire, I say, if it springeth from pure and perfect charitie onelie, and that thou doest for mine owne sake, without anie other respect, desire me, loue me, and wish still to encrease in the loue of mee, and seeke to loue me as much alone, as it is possible for all other being ioyned together. Haue care therefore that this desire of thine proceede not of any appetite to be preferred before others, but onely because charitie canne neuer be satisfied or fulfilled, and that the greatnes thereof maketh thee thinke that howe much soeuer thou louest me, is much inferior in thine eyes to that affection which thou doost desire to carrie towards me, and in no sorte eyther aunswerable, or agreeable to thy desire.

My loue is no idle loue, but it worketh great thinges where it is indeede. And where there is no desire but an vn-

Z i. aptnes

The Epistle of Iesus Christ,

aptnes and vnwillingnesse to doo good works, there is no loue without al doubt. And yet notwithstanding this, if thou wā test abilitie to doo good workes, be not therefore discouraged (my Daughter) or deiected in thy minde, for thy good wyll pleaseth me as much as if the work were doone, and is as acceptable in my sight. I will not require an account of thee for that I haue not bestowed vpon thee. For it is not the multitude of workes, but the greatnes of looue which delighteth mee. Manie good workes, if they be presented vnto me without charitie, doo pacifie me no whit at all. For what is chaffe to me without wheate? to whōsoeuer thou doost offer wheate, which is looue, offer him also chaffe which is workes. For although I regarde not woorkes without loue, yet I wyll haue good regarde of thy loue without workes, so as thou bee hindered by disabilitie, necessitie, obedience or anie other lawful impediment in such sorte as thou art not able to doo good workes. For then (as I haue saide) I accept of thy good will. But where power wanteth not, if loue remaine it dooth extende it selfe, and exercise it selfe towards me, and for my sake towards her neighbour. For I haue placed him as a companion

And for this cause I gaue him vnto thee in my stedde, that thou maiest bestowe these good turnes vppon him, as time and place serueth, and as thou hast oportunitie offered by mee to doo the same. For thou must not forgette that which I repeated before, how charitie is not to bee measured or esteemed by the multitude of workes, but by the greatnes and sincerity of thy affection, that is, by the inwarde deuotion of thy mynde, ioyned with a pure, chaste, and internall disposition, inclination, and intention of thy will, which the more readie, prompt, Z.2. seruent,

Z.2.

feruent,

The Epistle of Iohn the Apostle
feruent, & desirous it is, to obey mee, honour me, and please me, and the more that she renounceth her owne self, in seeking to please mee purelie without any other respect, and to preferre mee before all other creatures, the more shee is drawne to loue me, and the brighter shee doth openly shine in all good workes. O if the children of men did knowe, howe much it pleaseth mee to dwell in such a soule, how gladlie I doo offer my selfe vnto her, which desireth me onely, howe bountifully I doo powre my selfe into such a hart as dooth seeke me onely with a pure intention beeing withdrawne and free both from the loue of her selfe, and of any other creature beside, desiring me feruently, respecting me wholly, staying for me patientlie, and refusing to be comforted, for any thing but with me onely. Nay, such a hart as I speake of, will not desire to be comforted by mee, because she thinketh herselfe vnworthy to receiue any consolation from me, but desireth onelie to bee satisfied with hauing my good will and pleasure fulfilled in her. For shee onely desireth to doo, to suffer, and to bee in no other sort then agreeth with my pleasure, and then although such a hart neither desireth comfort, nor any thing

O my daughter, the smallest consolation which thou feelest by the presence of my goodnes in thy soule, dooth surmount all the delights of the worlde, & the pleasure that can be taken in any creature whatsoeuer. Yea, all other delights beeing compared with it doth seeme bitter and vnpleasunt. Wherefore, if things were measured by a true and iust account, it coulde not be but that menne

would

would loue mee better then themselves,
or anie other creature. But now (it is a la-
mentable thing to be spoken) menne do
leauie me which am their greatest good,
they despyse my goodnes, nay which is
more, they forsake theyr owne true and
onelie happines, and fall to loue them-
selues, to delight in the worlde, from
whence all disquietnes of minde, and all
other mischietes doo proceede. Alas, why
are miserable men so farre deceiued? If
they delight in ioue, why loue they not
me? whose loue is chaste, pure, holy, and
simple, which am an obiect alwayes of-
fered to theyr eyes of infinite amiablenes
beeing essentiallie good in my selfe, be-
ing a pure good, vnmixed, beeing the
cheefest and soueraigne good, where the
rewarde of looue also is vnspeakable de-
light, and most blessed eternitie, where
the loue of the worlde on the contrarie
part, dooth breede nothing in thy soule
but vnquiernes, bitternes, distraction, re-
pentaunce, and heauines. Leauie thou
therfore and contemne all worldly thin-
ges, and desire me onely, beeing vnited
vnto me with all thy soule, with all thy
harr, and with all thy will. For as long as
thou doost addiect thy selfe to the looue
of creatures, thou shalt finde that which

is in creatures, that is, thou shalt be defiled, disquieted, with corrupt & vncleane delights, and yet besides that bee neuer satisfied or contented. And thou shalt also be polluted with vnpure imaginations and be distracted with sundry cogitations, that be lewde and wicked. But I doe recollecte that hart, which seeketh to bee ioyned with me, and I vnite it fast vnto mee, procuring in it by my meanes all peace, quietnes, and all tranquillitie of conscience.

Thou oughtest continuallye to intreate mee, and without ceasing to praye vnto me, that thou maiest after this sorte forsake the worlde, renounce the loue of all my creatures, and be wholly conuerted vnto me, and inwardly dedicated in thy soule to my seruice. For no man can bestow this grace on thee, neyther canst thou obtaine it by any other meane but by mee onely. Wherefore thou must alwaies with great regarde obserue the internall inspirations of my grace, thou must follow my counsaile, obey my exhortations, and commit thy selfe altogether to my prouidence. My inspirations doo neuer disagree from the holy Scripture, nor from the obedience which thou must carry to thy superiors. Therefore

if thou submittest thy selfe vnto them, & relyest in no respecte vppon thyne owne selfe: thou art sure to walke in all simplicitie, and puritie of harte.

Loue is an incomparable treasure, & therefore I should be the store-house of the same, and it should neuer be layd vp, but in me only. O (my Daughter) where thy treasure is, there is thy hart also. If then thou wilt knowe what thou louest, marke what thou doost ofteneft thinke vpon, what thou doost with greatest delight, and willingnes harken vnto, what thou doost most feruently desire, what thou doost inwardlie in thine owne appetite most seeke, and bende thy selfe vnto: for that is, without all doubt thy treasure, and therein thou findest sweetest rest, most quiet, and greatest contentation. And both of them is thy treasure, both the thing which thou louest, & the loue wherewith thou louest the same. But see into how great miserie, how great vnthankfulness, and howe great infelicitye men doo fall by this meanes, for they do purchase to themselves hell fire, with the expense of incomparable treasure which is loue. For if men contemning me, fall to loue, corrupt, vncleane, and frayle thinges, such as will quickly perishe: they doo

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doo with the same loue, which they be-
stow vpon them, procure vnto themselves
eternall torment. Let all my friendes
therfore bewayle, & lament, this strange
and vnaturall kinde of dealing, that I
am cleane thrust out of the hart of man,
for whome I offered vppe my selfe in sa-
crifice, and whose saluation I did bie with
my precious bloode, and that an other
which is mine enemie, dooth possesse it,
and dooth possesse it onely to this ende,
that he may drawe them with him into
eternall destruction, into endles miserie,
and into vnquenchable fire.

Of the praise of God.

BE alwayes inflamed (my Daughter)
with a desire to praile me, to loue me,
to honour me, and to please me from
the bottome of thy hart altogether, and
by all the meanes that thou art able, and
in such most perfect sorte as I require at
thy handes. Carrie alwaies in thy harte
so great a reuerence, so great a feare, so
great a care, so great a loue, and affection
towards me, and for me, as thou maiest
neuer doo anie thing to displease or of-
fende me. And although it ought to bee
Aa. I. thy

thy greatest care, thy cheefest feare, and thy speciallest labour, not to doo any thing thy selfe, or to giue any occasion by thine own negligence, that any thing should be doone to offende me: yet neuerthelesse, thou oughtest also to take as much care as lieth in thee for others, that I be not by them dishonoured, or offended, or that they doo breake my wyll and commaundement. And thou oughtest to doo this with a pure intention of meere charitie, for mine owne sake, without any other respect. For there should euer abound in thy hart a most faithfull, fervent, and deuout loue of me, which should continually flowe with forcible streames euerie day neerer and neerer towards me, and it should carry thee with so great violence, and runne ouer in such exceeding aboundance, as it should make thee most ready and desirous to do al things, that may be for my glorye, and for the fulfilling of my pleasure, and it shoulde possesse thee in such sort, as thou shouldest desire nothing so much, as to bee cleerely deliuered, quite discharged, and altogether weaned from all loue, respect, desire, or inclination towards thy selfe, or any of my creatures, and to keepe thy selfe in the same state, pure, cleane, chaste, and

and vnspotted to me onely, desiring mee
with a pure intention, & no other thing
that by this meane I may haue my wyll,
without any impediment freely, & who-
ly fulfilled in thee, and by thee, and that I
onely may possesse thee, and that there
may be no space or deuision betweene
thee and me, but that thou mayest bee
close vnited vnto me, hauing renounced,
and forsaken all loue, both of thy selfe, &
any other creature. Desire likewise that
my will may be doone in all thinges, and
with all men, and that all men may know
me, loue me, honour me, worshippe mee,
and serue mee. Thou wouldest rather
choose to suffer ten deaths (if thou wert
a faithfull spouse vnto mee) then once to
consent to anie sinne, although it were
but veniall. For albeit it is not like that
thou canst long stand in perfection, with-
out veniall sinne, yet thou must not in a-
nie wise, willingly, or of set purpose yelde
to anie veniall sinne, but thou muste euer
be fullie resolved in thine owne will ne-
uer to sinne againe. And thou must fixe
and settle this will of thine, in the hope
of my grace, and not vpon any confidence
in thine owne abilitie.

I doo euer please and delight hym
that loueth me, and all my workes and

Aa. 2.

iudg-

iudgments seeme sweete, and pleasaunt to him, and he neuer ceaseth to prayse me for them. Hee that loueth mee neede not studdie to finde somewhat, for which he might prayse mee, for the loue which he beareth me will shewe vnto him what may or ought to be praised in me. And to prayse me is no other thing but by louing me, to thinke vpon me, and by thinking vpon me to honour mee, and by honouring of me, to wonder at my workes, and by wondring at my workes, to desire that all men should extoll, magnifie, and loue mee. My praile dooth lighten hys hart which loueth mee with a pure affection, it doth reioyce his spirite, it dryueth away all heauines from him, and withall it is a safe protection for him bothe in prosperitie and aduersitie. Whosoever spendeth his time in praying of mee, it maketh him with all fortitude of mynde to contemne all the mischiete that the subtiltie of man or the deuill can practise against him. O howe delightfull a thing is it to my Angels, to heare the sweete songes of them which doo continuallye praise me (although it bee much more delightfull vnto them to assist their pure harts, and to helpe them in setting forth of my prayse) for they see minne vpon

A2.3.

mc.

me. And although that I declare vnto thee, howe that euery creature must giue this praise to me, yet I would haue thee especially to imprint this lesson in thy mynde, that although thou doost endeavour neuer so much to prayse me, (which thou oughtest at all times to doo with al thy force) yet thou shouldest thinke that thou haddest doone nothing at all.

I will tell thee (my daughter) what kinde of prayse doth please mee: vocall prayse (although I would haue thee alwayes to vse it, and with thy voyce to per forme it, whensoever thou art commanded by the precept of my Church to saye or sing any thing) yet I must needes tell thee, that it doth not please me so much as that internall prayse which consisteth in the spirite. A profounde contemplation and perfect knowledge of thine owne basenes. A consideration of thine owne weakenes, howe thou art of thy self meere nothing, & a modest shame procured by the meane of thy vnworthines before my maiestie: is a most sweete smelling sacrifice, and a most delightfull prayse vnto me. Because thou shalt bee brought by it with a shamefast kinde of modestie, continually to looke into, and to despise in my glorious presence, thine

owne vilenes, deformednes, vnthankfulnes, wretchednes, and myserie and be also moued to acknowledge howe thou art of thy selfe meerelie nothing, and therefore be desirous to humble & subiect thy selfe before me, and euery one of my creatures, and to be wylling, or rather to wish to be in respect of thine own basenes, contemned, and troden vnder of them al. Such a contrite, and humbled hart I can neuer despise, yea, the sorrowfull groanes of such a harte, is a much sweeter and worthier sacrifice vnto mee, then a huge heape of many wordes, and a tedious multitude of vocall prayers onelie. Moreouer, thou doost then like wise truely and rightly prayse mee, when I am as acceptable vnto thee, for sending aduersitie as prosperitie, and when thou giuest me as many thanks, and remaynest as deuoutlie, and zealously affected towards me in thine owne will for the one as for the other. It is not also the least prayse that thou mayst yeelde mee to beware of sinne, to take great paynes in seeking after vertue, to thirst for the honouring and extolling of my name, and to seeke onely for the fulfilling of my pleasure, and the setting foorth of my glorie. Besides this, it is a much pu-

rer kind of praise, and more acceptable vnto me then any vocall praise, to keepe thy hart vndefiled, pure, and free from all vicious affections, from all slothfull humors, from all heauines, vnwillingnes, and frowardnes in thy soule, & to cleaue vnto me onely in all peace, tranquillitie and silence of thy spirite.

++ What motion soeuer thou feelest within thee (my daughter) what outward accidents soeuer doo happen vnto thee, presently repayre vnto me with thy hart wholly conuerted and submittted vnto my will, and wish that it may be turned by my grace to my greatest glory & highest prayse. By dooing after this sort all thinges that happen vnto thee shalbe for the furtheraunce of thy saluation, and euen nature it selfe by this vertuous custome shall bee chaunged into grace. Wherefore if thou findest within thy self any mischieuous attempts of the deuill, any filthy temptations or horrible blasphemies, or doost sencibly perceiue in thy soule, the motion of any odious temptation whatsoeuer: endeouour thou to winne some profite or benefite to thy soule by the same meane, whereby thine enemy seeketh to doo thee a mischiefe, and account it a benefite for thy soule, if it may

it may bring thee to praise and glorifie me. As soone therefore as thou feelest any of these temptations, come presentlie vnto me, and say : O Lord my G O D, as often as I feele this temptation, as often as it commeth into my mind, so often do I glorifie thee, with the praises of the whole Courte of heauen, and so often do I adore thee, to the confusion of thys wicked spirite which assaulterh mee, and to the honour and glorie of thy name. And in his place I offer vnto thee infinite prayes which he is not able to doo. If it bee a greuous temptation which thou feelest, saie : O most mercifull God, although it bee verie troublesome which I suffer, yet I will willingly endure it for the loue of thee onely, and for thy honor, & if it may be to thy greater honor that I shoulde suffer greater and more greuous temptations then this is, beholde I offer my selfe readie with all my hart to do it. Let nothing O merciful God, seeme so troublesome vnto me, but that I may desire aboute all thinges, to sustaine any thing that may bee for the glorie of thy name. If thou feelest any cogitation in thy soule of beautifull, delightfull, or pretious thinges, saie : O most sweete God, this proceedeth from thee which

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art most goodly, most beautifull, moste
sweete, most to be desired, and most wor
thie to be embraced, because thou art
the greatest good, if it be thy pleasure. I
will willinglie want all thy creatures,
I will willinglie forsake all consolation,
that thou onelie maiest remaine in my
harte, and maiest wholie possesse mee:
which art most beautifull, and farre more
beautifull then all the fayrest thinges be-
sides thee, which art most sweete, & farre
more sweete then all the best and swee-
test thinges besides thee, which art moste
to be desired, and aboue all to bee belo-
ued, because thou art farre more amya-
ble, and precious, then all the preciouslest
and amiablest things besides thee. Like-
wise if eyther thou hearest or seest any
number assembled together, or as often
as thou beholdest anie exceeding beau-
tiful thing or great multitude of people,
saie so often in the daie to thy selfe. O
most goodly and most amiable Lord, O
almightie and eternall God, let thou-
sand thousands of the armyes of celestia-
l spirites prayse thee out of me, and let ten
thousand hundred thousand of those that
stand before thee, extoll and magnifie
thy name out of me and for me, and let
all the worthy supplications of thy bles-
sed

fed Saintes make intercession vnto thee
for me, and let the beautie of euery one
of thy creatures, and the sweete harmo-
nie of them altogether glorifie thee out
of me for euer, and world without ende.

*Of the exercise of the looue and
praise of God.*

IF thou doost desire to loue .and prayse
me, with all thy hart, with all thy soule,
with all thy force, and withall the abili-
tie that dooth rest in thee, and desirest to
perseuer in the louing of me, to the end,
thou must of necessitie haue some exerci-
ses of loue, whereby thou mayst nourish
it, kindle it, encreate, and maintaine it.
And for this cause keepe thy mynde free,
withdrawne, weaned, and cleerely deli-
uered from the looue of my creatures, &
from all internall occupation of thy
minde, or busines about them, and from
al care and trouble of this present world,
by lifting it vp vnto me with continuall
vehement, and scalding sighes, and in-
flamed prayers, burning with all zeale, &
by aspyring, incessantly with most fer-
uent desire to come vnto mee, that is to
Bb.2. say:

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saie : by desiring to loue me most ardent
lie, most perfectly, most vehemently, most
faithfullie, and withall, continually, yea,
and thirsting also to please me, in all re-
spects to prayse me with all zeale, withall
fidelirie, and withall the sufficiencie that
is in thy power, and to fulfill my wil ab-
solutelie and perfectly in all things. To
conclude, thou must alwayes haue a de-
sire to see me, which am most beautifull,
to posse me, who am most blessed, and
to bee with mee who am onelie able to
graunt thee happines, beeing the Foun-
taine from whom all felicitye doth pro-
ceede, in whom all sweetnes dooth con-
sist, and by whom all goodnes must bee
graunted. For I am of all things the
sweetest, the best, and the happiest, yea,
true happines is selfe. Cleaue therefore
alwayes vnto me, and be neuer seperated
from me. Haue euer somewhat in thy
mind which thou maiest meditate vpon,
and which may enflame thee with the
loue of me, whereby thou mayest thinke
of my sweetnes & goodnes, & by wonde-
ring at it, magnifie and praise my name.
Or els on the contrarie part, meditate vp-
pon somewhat, which may moue thee
to bewaile, lament, accuse, and reprehend
thy selfe, for thy vilenes, basenes, weak-
nes,

nes, infirmitie, inconstancie, or vnthank-
fulnes, or els that may procure thee, suffe-
ring euen with sorrow in thy soule from
the bottome of thy hart with those that
be afflicted and deade, to make supplica-
tions vnto me for them, and for my vni-
uersall Church. Moreover, whatsoever
thou art to doo, or what thing soeuer
thou hast to thinke of, think of them first
with me, receiue counsayle, touching the
first from me, and discourse of them first
with me, that thou maiest be brought by
this custome alwayes, and at all times,
(whether thou beest alone, or in the cō-
panie of others) to talke with me, and to
keepe thy hart still lifted vp vnto mee, ey-
ther by prayer, or els by praying of my
name.

Doo whatsoever belongeth to my
honour, whatsoever thou knowest wyll
content me, or is my will that thou shol-
dest performe, with an vnspeakable thirst
to please me, and with an insatiable de-
sire to honour me, and labour thys by all
the meanes thou maiest, and endeuoure
with thy helpe, with thy counsayle, with
thy trauaile, and by all the other meanes
that doo lye in thy power to aduance
my glorie, that my name may be praised,
both by thy selfe and others, and that my

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will may be fulfilled in all my creatures. But in the meane time notwithstanding while thy outward man is thus occupied abroad, let thine inwarde man remayne quietlie with mee, for thou must in no wise giue thy selfe so much to externall businesse, as that thy minde shoulde be distracted, and runne wandering after sundry cogitations, and that thou shouldest drawe by this meane into thy soule, many fond imaginacions, and vaine fancies. But rather whilst thy outward man is busied, bee thou recollected in thy spirit, and gathered close together in thy soule, that it beeing vnited vnto me, thou mayst euer internally remaine wyth me. And when thou hast learned thys lesson, when thou hast accustomed thy selfe to thys course, no externall businesse shall hinder thee, no extreame acte shall hurte or withholde thee, (especially if it bee a good and modest one) from the mentall exercise of the loue of me. But thou shalt speake vnto me, or rather be in thy soule peaceably vnited vnto me, as well at that time, as at any other, so long as thou dost not (as I haue sayde) intangle thy minde with thinking of vaine and transitorye thinges, nor remainest drowned in the cogitations of those externall businesse which

which thou practisest in this worlde. For as long as thou hast a will to keepe thy hart free from the loue of all creatures, there is no creature can winne or withdraw thee from me (although in thy outward man thou be troubled with neuer so manie businesses, nor occupied with neuer so manie actions) if thou imprintest not the formes, the representations, loue, or delight of these things internally in thy minde. Wherefore neuer complayne that externall good woorkes are an impediment vnto thee in thy louing of me, or in the exercise of thy loue towards me. For these things doo not hinder thee (as thou doost imagine, and conceiue in thy minde) but thy inordinate affection, thy want of discretion, thy infirmity, and thy euill inclination, are those things which doo hinder thee, because thou hast not as yet fully mortefied them all, for these doo make thee not onelie outwardlie, but also inwardly busied, and occupied with thinking of my creatures. Moreouer, thy minde being more and more distracted, deuided, and made more wandering, by the multitude of these conceites: is farre from being able to cleaue vnto me, nay it can not continue constant or quiet within it

selfe. But be notwithstanding no whitte discouraged, if in respect of brotherlye charitie, or of shewing thine obedience, thou beest enforced sometime to be occupied, and disquieted in thyne inward man for my sake. For I can quicklye amende wherein soeuer thou hast faulted for my sake, and repayre it againe wyth such aduantage and gaine vnto thee, that thou shalt bee afterwarde so much the more and with greater delight vnited vnto me as thou diddest thinke thy selfe before farther estraunged from mee. But if thou finde thy minde so much distracted and alienated from me, as thou canst neither recollect it againe, nor yet returne and lift it vppe vnto me, thinke not that it wandred this in respecte of that charitie, which thou diddest shew meere ly for my sake, but that thyne owne wicked inclination hath polluted thee, and that there was somewhat hydden within thee, which mooued thee to thys, whereof I was neyther the author, nor occasion, neither yet was it anie way procured by my meane. Thou wert not belike circumspect and watchfull enough: and therefore thou diddest suffer some humaine infirmitie. But remaine not long estraunged or alienated from me, for I
am

am alwayes readie to receiue thee again into my fauour. Let thy minde therefore be euer occupied in holie desires, that no moment may passe thee wherein thou doost not wounde me, & seeke to pearce my hart, with the fierie dartes of thy inflamed desires. Be assured (my daughter) that thou canst desire nothing at my handes in vaine. For if thou doost desire me, thou shalt finde me, but if I doo with drawe and hide my selfe from thee for a time, I doo it for thy sake and thy benefite. For I can not choose, but graunt my presence to those that call vpon mee and desire mee. I doo stir vp these desires in thee, I inspire thy hart with these motions, and therefore be sure that I will harken to thy petitions and heare thy prayers. For although it should so fall out by the meane of my prouidence, as thou shouldest remaine vnheard of me to the houre of thy death, yet it is vnpossible that I shoulde not at all heare a deuoute prayer, but I wil euē at that instant render thee an 100. fold for thy lōg forbearing. Thou shalt then perceiue that I will giue thee for one petition a thousand. Thou shalt then finde that thou art hearde at my handes, when thou canst neuer againe loose the benefite thereof. But in all thy

Cc. i.


prayers,

††††

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prayers, let thys be thy cheefest petition, to desire at my handes, that thou mayest possesse mee. For what is more holy? what is more for my glory, then to desire me aboue all thinges, and before all thinges? Pray therefore alwayes for a naked, and onelic, a pure, a most chaste, a most perfect, a most earnest, a most watch full, and a most faithfull charitie towards me, whereby both thy selfe and all other reasonable creatures may cleaue vnto me with a resolute minde, and with such a firme intention, as no accident whatsoeuer shalbe euer able to withdrawe you from me.

*Of the transformation of
a man.*



IF thou wilt obtaine mee wholye (O soule) thou must of necessitie altogether forsake thy selfe, and altogether cast of thy selfe. Thou must submitte, and resigne ouer thy selfe to extreame pouer- tie, and the want of all temporall commodities and consolations, for obeying of me, who am the cheefest and greatest good. Comfort thy selfe therefore, and be not dismaide though thou be de pry-
ued

ued of all humaine consolation, & thogh thou want all humaine freendship, fauor, and succour whatsoeuer. Consider howe a stout Souldier, not regarding his fren- des, his Countrie, his wife, his children, his quiet rest, & his commodity at home dooth forsake them all, and beeing a straunger in a forraine land, dooth there daily offer his life to daungerous labours, to painefull iourneys, to continu- all watching, and to sundry myseries and perilles, that he may obtaine riches and wyne honour. In this sort must thou forsaking all thinges, be spoyled & made poore, and deprived of all comfort, and of all my creatures whatsoeuer, that no- thing may remayne in thee, wherein thou maiest finde any quiet, or that thou mayest possesse but me onelic. Moreouer thou must exclude and banish from thy selfe the formes, impressions, and memo- rie of all thinges, and thou must clense & purge thy minde of them all, and carrie about with thee, the image of mee onelic imprinted in thy hart, wheresoeuer thou becommest, and how soeuer thou art, cy- ther alone, by thy selfe, or in company of others. Thou must also whether thou eatest or drinkest, sleepest or wakest, spea- kest or be silent, alwaies looke into mee,

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as a pure glasse and most perfect patterne
for thee to imitate, that thou maiest di-
rect thy course of life & transforme thy
selfe, according to the vertues and man-
ner of my life. If thou eatest, dippe euery
morsell in my woundes. If thou drin-
kest, take the warme bloode out of my
woundes, which will breathe charity in-
to thee. If thou speakest, looke vpon
me which heareth thy wordes, and be-
ware that thou speakest nothing that is
vncomelie or may displease me. If thou
holdest thy peace, haiken vnto me which
doo speake to thee, and serche out with
all diligence and care what is my perfect
wyll and good pleasure. If thou sleepest,
leane and repose thy selfe vpon my hart,
applying thy mouth to the gaping wound
of my sacred hart, and suck my grace
thereby into thy spirite, and breathe a-
gaine into me, by seending a sweet smel-
ling sacrifice out of it, the marrowe and
precious treasure of thy hart. To bee
short, wheresoeuer thou be, gouerne, and
direct thy selfe according to that moste
notable, most worthy, and most perfect
patterne, which thou beholdest in the
course of my life. Looke into and desire
earnestlie, with all zeale and affection to
imitate, my most modest, and most low-
lie

lie humility, my most courteous affabilitie, my most sweete meekenes, my most stout patience, my most pure chastitie, my most abundant pietie, my most faithful prouidence, my most mercifull compassion, and my most feruent burning, exceeding, and incomprehensible charitie. Imprint the luelie Image of these things in thy soule, fill thy mind wholly wyth it, and by the meanes thereof, banish altogether from thy minde, all the formes & imaginations of all other things whatsoever. I will not haue thee to be without the impression or the representation of some thing in thy hart, neither yet wyl I haue thee seeke before thy time to flye higher then this. Wherefore rest thou quietly in the meane space, in beholding the image of my humanitie and passion, vntill I doo raise thee vp to a higher dignitie, where thou shalt not feele these motions, but bee wholly and cleerely deliuered from anie impression or imagination, and be free from all exercise and action, and remaine in all peace & quietnes, hauing cleane forsaken thy selfe, and thyne owne appetite. In the meane time therefore meditate howe I am alwayes present with thee, and howe I doo looke and pearce into the closest corners of thy

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soule, and into the deepest secretes of thy hart, and doo not onely meditate vppon it, but learne also to haue a sensible feeling of my presence, whereby I doo alwayes behold thee, alwayes marke thee, alwaies looke into thee, & alwaies bothe fully knowe thee, and perfectly vnderstand thy greatest secretes. Learne to conceiue how I am without all limitation, not possible to bee circumscribed within anie boundes, how I am an vnchaungable, an eternall, an vnspeakeable, and an incomprehensible light, howe I am beste worthie to be beloued, how I onely deserue to be desired, and how I am wholly pure, and sincere, not stayned with the least euill, or smallest imperfection. Like wise how I am wholie good, in whome there is nothing but it is to bee beloued, and able to delight all that seeke mee, howe I am wholie most faithfull, wholie most mercifull, and alwayes ready most abundantlie to communicate my selfe with the children of men. To conclude, learne to knowe howe I am a most constant and faithfull loue, a most sweete comforter, a most mighty protector, and a most rich and bountifull rewarder of all those that beare me good wyll, of all those that loue me, and of all those that hope

hope in me, and howe I am able to bring more delight vnto theyr soule, then all other things that can be desired. For I neuer procure lothsomenes in them, but I satisfie al their desires, and by satisfieng them I daylie more and more encrease their desires in them. Let this perfect Image of me, wholie possesse thy minde, and imprint it so deepe in therein, that thou maiest not consent in thy will, to the meditation of any other fancies, but presently banish them from thee as soone, as they begin to enter into thee. Take heede that thou do not receiue the within thy soule, but beeing free from them, remayne vnited to me onely, in all internall solitarines, in all internall quietnes, and in all internal peace and tranquillitie, wayting for me continually most desirouslie, and without ceasing, that thou mayest repose thy selfe in al things vpon me, that thou mayest followe mee, and that thou mayest submitte thy selfe vnto any thing whatsoever, that I wyll haue thee eyther to doo or suffer, yea vn to whatsoever I will haue doone in thee, or with thee. Thou oughtest so cleerlie to renounce thy selfe, that is, all loue of thy selfe, and all proper inclination to follow thine owne will, as that nothing

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may be able to moue thy reasonable, & intellectuall soule, being now (as it were) quite alienated and separated from thy body. And that it may seeme all one vnto her, whether her externall and sensible man be prayed or discommended, be afflicted or comforted, and that shee may looke vpon him (as it were) a farre off, being cleane deuided from him, and wholly vnited and ioyned vnto me.

To obrayne this seperation of thy selfe from the following of thyne owne appetite, & the loue of any creature, thou must of necessitie (as I warned thee before) haue great watch ouer thy selfe, and straightlie obserue by what meane thou mayest soonest finde out and discerne what lyeth hidden in thy secret thoughts, what moueth thee, what draweth thee, what entiseth thee, what possesseth thee, what raigneth in thee, to conclude, what thou louest, or inclynest thy selfe vnto, whether it be thy selfe, or any other creature, or me. And thou must thrust presently out of thy minde whatsoeuer thou findest there, if it be not my selfe, or any thing whereof I am not the cause, for, thou art then become subiect to y^e thing which possesseth thee, when it hath gotten a full interest and proprietic in thee.

And

And I for myne own part will neuer consent to be beloued with a companion, but I looke for thy whole loue, and I desire to remaine alone peaceably in thee. Therefore except thou seekest me onely, Thou shalt neuer perfectly finde me, and if thou wilt enioy mee, banish all creatures from thee, suffer no diuision, no impediment, no separation to remayne betweene thee and me. Let all creatures be banished from thee, but onely such as are for thy meere & necessarie vse, let the haue no interest or place in thee, let the not possesse thy hart, that thou mayest keepe thy selfe free and pure vnto mee from them all, and maist wholly submit thy selfe vnto me, and be ready to be disposed in all such sorts as it shall bee my pleasure. Whatsoeuer shall happen, it is enough for thee that thou knowest it, & findest that it hath happened. Trouble thy selfe no farther with thinking of it, neither suffer it to staie within thee, or to leaue anie memorie or impression thereof in thy soule. But relie vpon me, and commit all thy cares vnto me, passe, and flye ouer the multitude, the varietie, and the mutabilitie of these cogitations, and neuer fixe or settle thy hart but in me only. Seeke therefore mee onelie, and no more

but me in all thinges, which am one in al
and all in all, and waite patiently with
long suffering till thou findest me, yea,
be content to stay & waite for me again,
and againe, and neuer be weary of way-
ting till thou findest me, repoting thy
selfe vppon my goodnes, and vppon my
most wise prouidence, full of all loue to-
wardes thee with a strong faith, and an
assured trust therein. When I staye my
comming, expect me patientlie, for I wil
come at the last without doubt. Be free,
and altogether weaned in thys sorte (O
soule) from all thine owne desires, be se-
perated wholye from all loue & delights
in creatures, be alienated from all fancies
and imaginations, and cleaue wholy vn-
to mee, in simplicitie and nakednesse of
hart. Offer thy selfe to be possessed by
me, and forsake cleane thynt owne wyll,
that thou mayest reioyce with mee in all
eternitie, where there are neither thinges
past, nor thinges to come, but all thinges
are euer present. Aspire alwaies & ear-
nestly desire to obtaine this euen now,
and forsake both thy selfe and all other
thinges, that is thy bodie, and sensualitie,
and haue thine eye so fixed vppon eterni-
tie in this present world, as if thou werte
quite separated from it, and cleerely de-
liuered

liuered out of it, beholding al the things in thys world a farre off, as those thinges which thou hast wholly forsaken, & from which thou hast clerelic weaned thy self. Thinke that thou art alone with me, and that I am with thee, and as if there were no other creature present with thee.

Whatsoeuer thou feelest besides me, make no account of it, because it is in truth no thing worth beeing without mee, and no creature shall hurte thee as long as thou receiue not within thy hart the fancies & imaginations of any thing, nor yet feele anie cares or affections within thy soule.

The conclusion.

I Deliuier these exhortations vnto thee, as to my Daughter and spouse (O soule) and as a rule to instruct thee how thou shouldest put of the olde man, and walke heereafter in newnes of spirit, and how thou shouldest daily bende and endeavour thy self with al thy force to grow to more perfection. Therefore as often as by reading ouer these thinges thou findest that thou hast not obserued all in such sort as I haue commaunded thee, or

Dd.2. that

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that thou hast faulted in some little parte thereof, so often still renewe thy good intencion, by stirring vppe a newe seruor of zeale in thee. And although I giue thee these to reade: yet I desire notwithstanding that the eares of thy hart shold alwaies be open to my inspirations, whereby thou mayst not only outwardly reade them, but inwardlie heare these lessons from me.

And the reason why I wold haue these my inspirations laid before thine eies, is, because thou art for the most part delighted with vain letters, & messages fro thy friends, which do procure in thy hart nothing but distractiō, an vnsauery kind of disquiet, & a perilous kinde of darkenes. Therefore when thou hast contēned these vanities & forsaken thē quite, I haue giuen thee these wholesome instructions, that thou mightest haue some good thing from me to reade, & to occupy thy mind withal. And that thou mightest by the consideration of them, and for the loue of me despise all other things which seeke to pollute thy hart. And the more that I who am thy spouse, and gaue thee these lessons (O soule) ought to be beloued, the more acceptable ought this instruction to be vnto thee, which proceeded

ded from me, that am not only to be beloued, but most worthy of all thinges to be beloued, and deserue aboue al thinges most to be desired, yea, and ought before all thinges most to please and delight thee. I woulde haue thee also the more faithfullie to obserue these precepts, seeing all these thinges which I haue deliuered vnto thee, are not to delight a carnall and worldly hart, but a spirituall, and such an one as is deuout towards me, and seeing they doo not please the eares with picked phrases, and trifling wordes, but they feede the louing soule with trueth and holesome counsayle: It remayneth onelie nowe to warne thee, that thou bee watchfull and diligent. For I stand at the doore of thy hart and knock. Open thy hart therefore vnto me (O my sister, O my spoule) giue me thy hart, and desire me onely, seeing I doo so much desire thee. But assure thy self of this one thing, thou canst neuer receiue me as long as thou louest any thing besides me. Thou canst neuer haue me, as long as thou hast anie thing of thy selfe without me. Thou canst neuer enioy me, as long as thou possessest thy selfe. Goe therefore out of thy selfe, and forsake thy selfe, that I onely may possesse thee, and that thou onely

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mayst possesse me. Thys is a short time which is present, but that which followeth, is without all lymitation of time, & eternall without any end.

Be watchfull therefore (my daughter) I doo once again exhort thee, receiue me thy husband, O soule, O daughter, O spouse, and shewe thy selfe in all purity without all hypocrisie, or dissimulation, a spouse worthy of me. Loue mee which am thy Lord and redeemer, think of me, take heede to thy selfe, haue consideration of thyne owne estate. Cleaue vnto mee, and perseuer with mee to the ende. Liue happilie henceforth in mee, and so I bidde thee farewell.

¶ The

The instructions that followe are
verie fitte and profitable for all men,
they are deuided into two rules, and
may eyther be called rules of directi-
on for mans life, or els the fraternitie
of the Disciples of Christ, that is to
say, of such as desire to imitate the life
of Christ, and seeke to liue after the
the rule of the Gospell, and doo studie
withall their endeouour to attaine to
the perfection of charitie.

IESVS CHRISTE which was
made man for your sakes, did preache
vnto the world in times past, and did de-
liuer them one rule of lyfe by my Gos-
pell, for the saluation of them all, he that
beleeueth it can neuer erre, and hee that
obserueth it, can neuer perish. For it
onely is sufficient alone for the saluation
of mans soule, beeing well obserued, and
it instructeth a man fullie in all vertue,
and perfection. Wherefore if men didde
liue after that rule, there were no neede
of the rules of Monkes, there were no
neede of any fraternities, or associations,
and companies of men, that liue vnder
one rule and order, there were no neede
of any Cannons whatsoeuer, seeing that
Dd.4. they

they which did liue purely, & sincerely, after the rules of my Gospell, needed no other thing to instruct them in all perfection. But after that men forsoke the rule of my Gospell, & euery man dyd one ly think vpo his own proper comoditie according to the nature of men, it came then to passe not without my counsayle and the direction of my spirite, that many of my saints did deuise sundry meanes whereby thy myght roote out of mens mindes the loue of the world, and of the selues, which made them quite forsake me, and grow colde in the zeale of my Gospell, and my honour, and beside that they myght restore vnto the worlde a perfect course of life, howe to obserue my Gospell and comaundements. Therefore many of them haue set downe certayne rules, howe to keepe vnder and cut of those passions whereby any occasion is taken to breake the lawe of my Gospell, and haue commaunded that those thinges should be straightly obserued, which doo stirre vp, purifie, and strengthen the spirite, in all vertue and goodnes. For they know that the spirit coulede neuer be strong, and haue the vpper hand of the flesh, but by punishing it, and by flying all occasions of euill. For when
the

when the spirit is strengthened, there will be alwaies in you, a chafter, a feruenter, and a more constant looue or deuocion to keepe my commaundementes. And it is euident that these holy seruantes of mine, for this cause had will to appointe all thinges in such sorte as might bee for the furtheraunce of men in followinge the course of my gospell, and would not permit the smallest tittle that might bee against the rule thereof. It appeareth manifestlie also that some which liued after them added new constitutions and many ceremonies to these rules, and doo more seuerelie and sharplie punishe men for their transgression of these ceremonies, then of my Gospell, which is a verie preposterous course, and contrarie to all good order. For a man is reprehended and punished if he speake out of time, if hee singe out of time, or if hee offend in any of these ceremonies. But I had rather (although I allowe of these) that there should not be smaller but much greater care had of euangelicall preceptes, then of these ceremonies, and that there should bee a sharper censure against those that breake my commaundement, then against such as offend in these ceremonies. As for example, I would not haue them

goe unpunished which sweare by my
name, which backbyte my bodie, which
hate their neighbours, or doo any such
thing as my Gospell doth forbidde. For
there must needs be appoynted sharper
disciplyne, and there must alwayes be se-
uerer lawes ordayned and appoynted to
punish those which doo breake my com-
maundements, and for the obseruation
whereof, the auncient Fathers in tymes
heeretofore didde prescribe sundry rules.
But what shall I say? I see that you in
these dayes doo neither obserue my gos-
pell, nor yet the rules of the auncient fa-
thers. You boast of my wordes in your
mouth, and of my Gospell in your com-
mon talke, but it appeareth manifestlye,
howe farre I am from your hart, seeing
you doo not loue me, nor my comman-
dement. Returne you therefore now (al-
though it be late) which haue walked so
long in crooked pathes with your harts
vnto me, doo penance, and belecue in
my Gospell, and doo not onely belecue
whatsoeuer my Gospell teacheth, but by
beleueing it, and louing it, doo whatsoe-
uer it commaundeth. Yf you wil be chri-
stians, if you will be my disciples, imi-
tate me, learne of me, because I am meke
and humble of hart, walke yee, as I haue
walked.

walked. Moreouer, if you wilbe Moncks
if you wilbe Priestes, or if you wilbe re-
ligious men, doo those things which are
of the spirite, and mortifie by the spyrite
the workes of the flesh. If you be (as you
saie) euangelicall and followers of my
Gospell, doo those things which my
Gospell doth commaund you, how long
wyl you saie vnto me Lord, Lorde, and
will not doo those things which I say?
Doo those things which I commaunde
you, and shewe your selues to be my
freendes, not in wordes onely, but in
deede and in trueth, for he that heareth
my wordes, hee that hath my commaun-
dements, and dooth them, this is hee that
loueth me. And for stirring vp againe of
that seruient zeale which hath beene here
tofore in mens mindes, and for reuuing
the obseruation of my Gospell, which is
almost worne out of vse: I deliuer nowe
vnto those which are my friendes, & de-
uoutlie affected towards me, two verie
short rules. Whereof the one is very fitte
for such as be lesse perfect, and but newe
beginners in following of my seruice, and
the other for such as are more perfect, &
desire with all earnestnes to attaine to a
most chaste loue of me. Wherein there is
taught no heape of ceremonies, or mul-

Ec. 2. titude

tude of prayers, but a reformation of the conscience and inward man, and a deuotion of the minde. There is nothing intreated of touching the collour or fashion of garments, but the desires and endeouours of men are stirred vp to the honouring and following of euangelicall obedience. And there is one kind of fraternite made and set downe in thys place, whereby the myndes of manie may be vnited in one, and the intents of all such agree in one, as doo loue and serue mee. No man is heere of necessitie bounde to vowe the obseruation of those thinges, (although that a vowe dooth very much adorne, strengthen and enriche a good will) neither yet dooth it make a manne, if men offende therein farther guilty of a fault, then the transgression of my lawe doth pronounce him.

But I doo giue a lawe, to all those that desire to serue me, agreeable to euery mans abilitie, and I doo temper it in such sort, as euery manne beeing assisted by my grace, may keepe and fulfill it. For my wyll is, that all men should be saued, and I haue furthered them by my helpe vnto it, so farre as it was my good wyll and pleasure. And in this respect I doo often forbear sinners, and wincke at theyr

theyr infirmities that are weake, least I should breake a sunder a broken reede, or should extinguish, or altogether put out smoaking wood. And therefore being desirous to gather together vnto me, all those that serue mee, I haue deuided them into two kinds: in the first I place those that be weake and new beginners; and in the second those that be more perfect, and long practised in my seruice, and I haue sette down such precepts for them both as I haue chosen out of my Gospel, and are most agreeable to theyr state & vocation.

*An instruction or rule for such as
be weake and imperfect, and but
new beginners in my
seruice.*

WHosocuer will vowe himselfe to bee one of my souldiers, and to fight in my warfare, and giue mee his promise in that behalfe; if he cannot at the beginning beware of all sinnes, yet let him specially beware of mortall sins.

E.c.3. If

The Epistle of Iesus Christ,

If thou therefore desirest to bee accounted in the number of my faithfull Seruants, beware of sinne, and cutte off, and flye all occasions of sinning. Eschew euil, and doo good, for I wyll neuer enter into a wicked and malicious soule, neyther will I dwell in a bodye subiect to sinne. Neuer spare thy life or temporal goods, if it may eyther deliuer or preserue thy neighbours soule from mortall sinne. For thou oughtest to esteeme more anye soule whatsoeuer, (for the saluation whereof I gaue my life) then thy bodye or temporall goods, and I ought to be more precious in thine eyes, for whose honour thou doost it, then thy corporall or temporall life. Neuer giue thy consent therefore to any sinne, but specially to a mortall sinne, whether it bee in thy selfe, or an other. Whatsoeuer thou woldest not haue doone vnto thy selfe, doo not to an other. Vse no fraude, practise no deceit, doo no iniurie: And if these thinges be offered thee, beare them wyth silence for my sake, or at the least complayne no otherwise of them then iustly, and after a iust and rightfull manner. For I haue commaunded my seruantes to prosecute that iustly which is iust.

Neuer requite euill with euill, nor
reproche

reproche with reproche , neuer repaye
 wrong with wrong, but suffer all for the
 loue of me, who when I was rayled on,
 did not rayle againe, when I suffered, did
 not threaten myne enemies, but did wyl-
 linglie submit my selfe to an vniust sen-
 tence. Doo thou therefore in like sorte,
 if thyne enemy hunger, feede him, if hee
 thyrst gyue him drinke . Thou oughtest
 to loue thyne enemye, and to doo good
 to those that hurt thee, that thou mayest
 be the sonne of the Father that is in hea-
 uen, which dooth good not onely to
 those that are good, but to the euill also.
 Be mercifull as thy Father in heauen is
 mercifull, gyue almes to thy neyghbour,
 if thou hast abilitie, or bestewe daylie at
 the least one benefite or other vppon
 him, or some good turne, or some seruice
 or some worke of mercie, or some deede
 of charitie. And thou oughtest faithful-
 lie to exercise thy selfe in thys exercise, in
 taking of compassion , or succouring of
 thy neyghboure. For whosoever is mer-
 cifull towards an other , shall obtayne
 mercie at my handes, and whosoever shal
 doo any thing to the least of my seruants
 whether it be good or euil, I wyl account
 it as doone vnto my selfe. If thou luest
 according to the flesh, thou shalt dye, but

if thou doost mortefie the workes of the flesh with the spirite thou shalt liue. Mortefie therefore thy desires, thy senses, and thy members heerevpon earth, that thou mayest not doo whatsoeuer thy carnall appetite doth prouoke thee vnto. Thou shouldest euerie daie at the least no lesse then once withdraw, restrayne, and deny thy consent for my sake, to something which thou desirest, or wherein thou delightest. And if there happen nothing that day wherein thou mayest bridle thyne affection in this sort, yet doo it, for the loue of me as occasion is offered, in barring thy selfe from hauing, feeling, seeing, or hearing somewhat which thou much desirest, or to which thy concupiscence, and the curiositie of thy nature dooth mooue thee. And although there is no other fruite to be reaped by it, yet deny thine owne will in this poynt, and kyll thys desire in thee, for the loue of me. Thou must neuer sweare, but beeing enforced by lawful authoritie for a matter of trueth before a Iudge, thou must neuer speake of my name in vaine, or vnprofitable, or make a lye at anie time.

Eyther reade, or heare masse euerie daie if thy state or office will permitte thee, and doo it in the memorie and honour

hour of my charitie, and of all my benefits which I haue heeretofore moſte abundantlie and willinglie powred vpon men, and doo daillie frō time to time beſtow vpon them. But if thou canſt not heare maſſe, ſaie with the ſame intention the prayer which I taught my Diſciples, and the ſalutation of the Angel to my bleſſed mother, and offer me vppe to my father in thy hart, and with mee, all thoſe good works, which I and my ſeruaunts eyther doo or haue doone for thee, and the vniuerſall Church,

Thou oughteſt euerie moneth once at the leaſt ſacramentallie to confeſſe thy finnes, and to receiue the Sacrament of my bleſſed bodie, at the feaſt of my natiuitie, and reſurrection, at Penthecoſt alſo, and at the Aſſumption of my mother and at the feaſt of all Saints, except lying vnder ſome vowe or in ſome monaſterie thou bee reſtrayned there, by the rule of thy life to doo the ſame.

Thou oughteſt to adore me euerie day earlie in the morning, beeing one God in trynitie of perſons, and to recommend thy ſelfe to my protection, and to pray that I would defende thee, and all the world from ſinne. He that is ſo ſimple as he cannot performe this, let him

Fi. reade

The Epistle of Iesus Christ,

reade with a deuout intention , a Pater noster, and an Aue marie.

When thou haste no better mentall exercifes by internall meditation, and by somewhat that may kindle a more feruent zeale in thee, saie euerie day in the honour of my passion and my woundes, fiue Pater nosters, and so many Aue maries.

Moreouer, saie euerie weeke in the veneration of my mother, a hundred and fiftie Aue Maries, that is, three Rosaries, euerie rosarie containing in it selfe fiftie.

Make also euerie day in the veneration and honour of the Sacrament of my blessed bodie, two lowe curtesies, reuerences and adorations. One to gyue me thanks for that charitie and benefites which I shewed towards thee in my incarnation, death and passion, and in the institution of this blessed Sacrament. Another to giue mee as much honour as lyeth in thee, in recompence of that reproche which I suffered at theyr handes that receiue my precious bodie vnworthelie, and doo handle it impurelie. Thou must euerie daie make two other adorations or curtesies , one to obtaine the fruite which I dying procured, for al men
by

by my passion, and by the efusion of my blood, and losse of my life, and which I haue a will that all men shoulde be partakers of. Thou muste in this also pray that I may powre my grace so into the hart of euerie man, as they may receiue the same vertue, efficacie, & fruite of my passion, which beeing vpon the Crosse & suffering there, I wrought for them, and in such aboundaunt sort, as I by my death did offer it vnto them. Thou must make an other kind of curtesie, or some kinde of humiliation of thy self in my presence, to praise me and giue me thanks for the efusion of my blood, and for all my mercies which I haue at any time powred out both vpon the good and bad, & thou must pray for theyr conuersion, which are in damnable sinnes, and for the reformation of the Church. They that can not conceiue thus much, let them say with a deuout intention, two Pater nosters, and two Aue Maries.

Thou must fast euerie Friday, if infirmitie, weakenes, labour, necessitie, trauaile, age, or some other reasonable occasion doo not let or hinder thee. Or if it like thee better, thou maiest eate twise that daie, so that it be temperatlye, and verie sparinglie, and that thou vnest

The epistle of Iesus Christ,

no sodden meate at supper, whereby thou maicst punish thy fleshe at the least a little, and bring thy selfe to bewayle the bitternes of my death and passion.

Learne dilligently to know the commaundements of my Gospell, and the precepts of my Church, and when thou hast learned them doo not breake them, for the loue of any earthly thing whatsoever.

*An other instruction or rule, for
such as with a more fervent Zeale
and spirit doo earnestly labour
to attaine to perfection.*

I Have placed those in this second division, which forgetting cleane all thinges that are past, desire euer to come to a better and more perfect course, & therefore this rule shalbe for such as seeking to attaine to true perfection, doo couet with a longing minde to bee made one with me, and wholie vnited vnto me.

Wherefore whosoeuer thou be, that desirest to serue me with thy whole hart, and to please me in all thinges, thou must not, with thy certaine knowledge & deliberate iudgment offend in any sinne,
al-

although it be but veniall, and thou must desire instantlie at my handes, with most humble and deuout prayers, that I may keepe and preserue thee from all kind of sinne. Thou must be holie, as I am holie: thou must bee perfecte as I am perfecte, thou must be holie I say in my sight, and when thou art so, thou must remember that it is not of thy selfe, but it proceedeth from me. Thou must not think otherwise of thy selfe, then of a most wicked sinner, that had infinite times deserved eternall damnation, if my most beneuolent and euer most readie mercye had not beene alwayes at hand to preserue and deliuer thee from it.

Walke in that vocation wherevnto thou art called, and liue according to the state and rule of thy vocation. Obserue diligently, and performe faithfully whatsoeuer my holie Scripture commaundeth thee, and whatsoeuer thou promistest with thy mouth vnto me. It is also thy duety, not onely to enquire after my commandements, but to seeke to know my pleasure in all thinges, and to aske my counsaile, and euen with a certaine earnest desire to follow and fulfill them both.

Leade a solitarie life, beeing separated from all vnnecessarie businesses, fro

familiaritie, and discourses with menne,
and giue thy selfe to silence, solitarines,
and prayer, as much as thy state will per-
mitte thee. My Apostle sayth, that the ser-
uaunt of God ought not to be contenti-
ous, contend not thou therefore in wor-
des. Abstayne also from euerie idle word
but chiefeleie from all carnall and back-
byting speeches, neuer speake any thing,
nor yet heare anie thing of those which
be absent, but that which is good. And
although that it may sometime be done
with a good intention, to speake euil of
him that is absent, yet neuer consent to
speake, or to heare euill of him, except
the matter which is spoken of, bee most
certaine, and apparaunt. And yet if thou
dooest excede in this, thou must not goe
awaie vnpunished, but thou must enioine
some penance and punishment of thy
selfe for thyne offence.

Obserue sobrietie, in meate & drink
and vse all my creatures with temp-
raunce, that thou mayest bee made poore
in spirite with the loue of me, delighting
in no worldlie thing, but as a straunger
and way-faring man. Looke vppon all
things in this world with a pure and free
hart, not subiect any way vnto them, but
as it were passing lightly by them, and
not

not hauing anie desire to remayne wyth them.

Accustome thy selfe to shew all humilitie, meekenes, benignitie, and pietie, towards thy neighbours, remembring and beholding me in euery manne, and frame thy selfe to deale so with them, as thou wouldest deale with mee. For in trueth I take any thing whatsoever thou doost to thy neighbour, as doone vnto my selfe.

Thou oughtest to iudge no manne, nor yet intrude thy selfe to dispute, or to giue thy iudgment of other mens matters and consciences whatsoever they be: except thou bee appoynted a Iudge by mee, and so by the vertue of thyne office, art to giue thy iudgment therein. And yet notwithstanding, if thou shalt see any man offend, and doost hope to doo hym some good by thine admonition (or at the least hast no mistrust to make hym commit more greuous sinnes by thy reprehension) thou mayest curteously admonish him that dooth sinne, earnestly, and gentlie entreating him that he wold be mindfull of his owne saluation and amend his fault. But if he seeke to defend himselfe, and obstinately contende with thee in mayntayning of hys dooing: doo

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doo not thou dispute with him, except thou haue hope by little and little to bring him to a better course, neither yet labour to defende thine owne speeches when it is to no purpose, but giue hym place humbly without any anger & with all meekenes and quietnes. Likewyse if thou be reprehended at any time without a cause, thou maiest if thou wilt gentlie and mildlie giue an account of thy dealing, but thou shalt doo better (except anie scandall might rise thereby) if thou doost humbly aske pardon, & without any excusing of thy selfe promise amendement (as farte as thou maiest lawfullie doo without offending of mee) and with all thou mayest gyue him thanks to shew thy charitie which did in this sort admonish thee.

I haue heeretofore warned men in my Gospell, that if any man wyll come after me, he must deny himselfe. For as in the denying of a mans selfe, the whole perfection of a mans life consisteth, so by the loue of a mans selfe, hee commeth euer to ruine and destruction. Labour therefore by all the meanes that thou maiest, for the vtter denying of thy selfe, and let it be thy principall studie how to mortifie thine owne wyll in thee. Thou
must

must so dispose of all thine own matters,
as thou maiest be ready eyther to doo or
omitte thinges in such sort as thou shalt
be counsayled and aduised by som good
man, or one that feareth God, if thou hast
not a spirituall gouernor. Trust not
thine owne iudgement in anie thing.
Doo nothing of thine owne head, chiefe-
lie in doubtfull thinges, where there may
be daunger. And therefore thou must
not procure for thy selfe anie thing in
seeking to please thyne own appetite (ex-
cept such things onelie as doo manifest-
lie appeare without all doubt to be ac-
ceptable vnto mee) but thou must rather
respect the profit of many, & thou must
euer preferre before all thinges my ho-
nour, and commit thy selfe wholly to my
prouidence. I will take care of thee, I wyll
take the charge vpon my self to prouide
for thee, and let this bee thyne onely stu-
die, to behaue thy selfe in such sorte, as
thou doo nothing to the derogation of
my honour, and the resisting of my good
pleasure. But to the ende that thy worke
may be more pleasing vnto me, by the
denying of thy selfe, (if thou lyuest not
in the monasticall course of life) thou
mayest for the vndertaking and perfor-
maunce of thys course, promise thy obe-

G. i. dience

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dience herein to a Priest or some other man that feareth me, neyther ought the infelicitie of this present age, nor the impietie of wicked men, which do flaunder and impugne vowes and promises made vnto God, yea euen such as are most profitable for mans saluation, eyther mooue or discourage thee any whit. But thou oughtest to be the rather, endued by this to relye thy selfe vppon my mercy, & and firmly to belecue that I which haue giuen thee an inspiration to haue a wyll to do wel and to make a holy vowe, wyll also giue thee power, & ability to fulfil it. For neither of the procede frō thy self, but it cometh frō my grace both to haue a will to do well, and to do well indeede, and both to promise and performe those things which are profitable for thy saluation. Choose a place that is secrete, and desire to liue hid and vnknowne, and disclose not thy counsayles to euery bodie, but to him onely, who is the director & guide of thy conscience. Bee not carefull or desirous to please men, seeke not for theyr commendation, or to haue a name amongst them, neyther yet studie to doo any thing whereby thou mayst obtaine a great opinion, praise, or admiration amongst them, seeing that all thinges are proper to me onely, to which any praise

or commendation is due. But endeavour rather so to bridle thine affectiōs, as that thou mayest in all simplicitie and purity of hart thinke worse and more basely of thy selfe then of any other, and be desirous that other men should conceiue the like opinion of thee. So as whatsoeuer thou doost, whether it be a thing worthy of commendation, or els such a thing as may make thee to be contemned, & reproched of others, bee no more moued with it (if it be not sinne) eyther inwardlie in thy minde, or outwardly in thy show, by entering into any passion, then thou wouldest be if any other man had doone the same. And boast nothing of thy selfe, glorie nothing in thy selfe, challenge and aseribe nothing to thy selfe, by the mean of my gyfts, attribute no more to thy selfe for any vertue that is in thee, or for any good workes that are doone by thy meanes, then thou wouldest doo to a hatchett, or anie other instrument, which is nothing at all in it selfe, and is able to doo nothing by it selfe, but if any thing be doone by it, it is by the wyll of the Artificer which worketh wyth it, and which could doo the same by an other instrument if it pleased him. For in that it is come to be an instrument, and that it hath anie thing in it selfe, wherby

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it may now be imployed to some vse, it hath not this abilitie of it selfe, nor from anie other, but from the Artificer, who did frame it in such sort, as it may worke and doo somewhat. But without an Artificer, or one to worke with it, it lyeth still vnprofitable, and serueth to no purpose. In like sort must he thinke of himselfe which desireth to be my sonne, and to imitate my humilitie, and wyll vnder-take to follow this rule of life, hee must consider of his owne estate, how full hee is of miseries, defects, sinnes, and infirmities. Moreouer he ought to looke into euerie manne, and respect those things onely in them, wherein I haue adorned them with any grace and vertue, that hee may be brought by thys consideration to acknowledge himselfe alwaies inferior vnto them all. And let him not challenge or ascribe any thing vnto himselfe for those vertues, operations, and good gifts, which I bestow vpon him, but let him make no other account of them, then if they were in an other, & let hym gyue the prayse and glory of them all vn to me wholly, without challenging of a-thing to himselfe thereby.

And therefore thou which desirest to be a follower of thys rule, must haue great care of thy selfe, and thou must so diligent-

diligentlie looke into thyne owne behauiour, and be so watchfull in all thy actions, as thou neither mayst seeke any thing, nor bend thy selfe to desire or follow any thing besides me: that is, thou must desire nothing but my glorie, and the fulfilling of my pleasure onlie. Wherefore, in what thing soeuer thou findest thy selfe to beare rule, that is, in what thing soeuer thou seekest to please thy selfe, or findest selfe loue to raige in thee there thou must renounce thy selfe, and omit wholie the dooing of that thing (if thou hast no lawfull impediment to the contrarie) seeing by it thou diddest not seeke to please mee with a pure intention.

Thou must complayne to no man of those crosses which thou sufferest, except it be to haue counsaile at theyr handes. For thou oughtest to receiue all thinges thankfullie which I send thee, and to referre all thinges vnto me. Therefore how soeuer the stormes of affliction shall violently assaile thee, or in what sorte soeuer aduersitie shall chaunce to ouerwhelme thee, haue thou a mind euer ready to endure all patientlie, beeing wholly subiect to me, and for me to all creatures. Endeavour with violence to repressse these motions which rise vp against thee,

and labour cleane to forsake thy self, and be not moued with any passion against men, neither yet contend, dispute, or resist them. Seeke not moreouer meanes to auoyd afflictions, nor to deliuer thy selfe from them, but be content to receiue all things with silence in peace & tranquillitie, and with an indifferent minde, as wylling to receiue aduersitie as prosperitie, at my handes. And bee content to beare them with all quietnes in thy soule, as long as it shalbe my pleasure. And when thou art in aduersitie, do not seeke with a deliberate intention, that is, of sette purpose, for any consolation, though it be neuer so little, but commit all things vnto me, and patiently expect the euent, and end of al things from my handes.

Thou must confesse thy sinnes sacramentallie to a Priest euery weeke no lesse then once, but thou must doo it to me euery day in prayer, and that very often, with the sorrow of thy hart, & with an humble accusation of thy self for thy manifold offences, and thou must offer thy selfe vnto me, readie in all things to sette forth my glory, and to fulfill my pleasure.

Thou must receiue also the Sacrament

ment of my blessed body euery moneth, once at the least, if thou canst not euery weeke once or twise, and thou must not omit to make those curtesies which I set downe in the former rule in the veneration of my glorious Sacrament, and in the memory of my death. If thou shalt faile in any of these thinges heretofore recited, thou shalt not thereby be guilty of a newe fault by vndertaking the performance of this rule, neither shalt thou offende more by the meane of it, then an other which liueth without this rule and fraternitie, but for euery transgression which thou makest by beeing overcome with thyne owne inconstancie, doo not cease altogether from following thys good purpose of thyne, but enioyne thy selfe for thy penance and punishment to say one Aue marie, or some greater penance as thou shalt think conuenient. Thou must saie euery night notwithstanding three Aue maries before my most holy and glorious mother. One for those negligences which thou haste ignorauntly committed, and which thou doost not remember. An other to intreate me by her intercession for the amendment of thy life, perseueraunce in vertue, and obtayning of my grace. The

thyrd, that the worshipping and honouring of me may daile be amplyfied, enlarged, augmented, and encreased eyther by this rule or by what other meanes so euer, that shall seeme best vnto mee.

Vse such spirituall exercises as are most agreeable to thy deuocion, state, & nature, wherein thou mayest spende thy time profitably, and be lifted by them in thy hart vnto me, encreasing daylie in goodnes, and enforcing thy selfe from time to time to doo better and better.

Hec that wyll vndertake to followe this fraternitie or rule, and gouerne him selfe according to the prescript order thereof, let him kneele before the image of me crucified, if he be alone, or had rather be secrete by himselfe, and let hym earnestlie entreate me that I will vouchsafe to receiue him for my disciple, that I wyll powre my grace vpon hym, & bothe strengthe and confirme thys good wyl in him to fullie, as he may resolue constantlie, and vnremouably, to liue according to these rules and directions. Let hym also teache others, and gayne soules vnto me, and bring them vnto my seruice. But if there be many that vndertake to folow these rules, they may exhort one an other in me, and may bee vnited in brotherlye charitie,

charitie, by the meane of the likenes and vnitie they haue in their course of lyfe, in that they all doo follow thys fraternitie. And let the not receiue every man at all aduentures into their societie, specially such, as there is no hope of the constancie of theyr minde, and perseueraunce of deuotion, least that their lightnes and instabilitie, which doo not endeouour to attayne to the perfectiō of that course they haue vndertaken, may discourage others in theyr good purpose, and make them giue ouer their holy intention.

Verses for helping a mans memorie
wherein are expressed the principall and
speciallest poynts, of those good les-
sons which are compre-
hended in these
rules.

HAue speciall care to rule thy tongue,
Forbeare to please thy carnall wil:
Doe good to all, while time thou hast,
and what thou art remember still.
For sake thy selfe, it is not much, (paine:
Christ tooke for thee much greater
H. h. r. Be

Be meeke in mind, that thou with him
in endles glory maist remaine.

By the rule of thy tongue is vnder-
stooode, that thou must refrayne from all
idle, backbyting, contentions, and qua-
relling wordes, and from all complay-
ning speeches. By forbearing to please
thy wyll, is meant that thou must weane
thy selfe from the desire of all vaine plea-
sures, transitorie thinges, and earthly de-
lights, and that thou must mortefie all
thy senses. By dooing good to euerye
man, thou art exhorted to performe all
the workes of mercie, and charitie to-
wardes thy neighbors. And in that thou
art willed to remember what thou art, it
is to make thee know thy selfe, and to
humble thee, because if thou looke into
thyne owne abilitie, thou shalt plainelie
finde, that thou art meerely nothing of
thy selfe, nor yet able by thy selfe to doo
anie thing at all. By forsaking of thy selfe
is meant, that thou must renounce thyne
owne wyll, deny thyne own selfe, & seeke
to please G O D onely, and wholly with a
pure intencion. Lastly thou art exhorted
to be meeke in minde, whereby is signi-
fied, that thou must vse all meeknes, cur-
tesie, and benignitie towards thy neigh-
bours,

bours , and thou must euer retayne all
peace, quietnes , and tranquillitie in thy
soule, patiently expecting the pleasure of
almightie God, and accepting alwayes in
the best part of his providence, what
soeuer it shall be his will
to send thee.

(.:.)

†CHRISTO LAVDES, ET
SANCTÆ MATRIS EIVS
honor. Amen.

FINIS.

*A Hymne of the life and passion of
our Sauour Christ, made after the man-
ner of an Alphabet, euerie verse begin-
ning with euerie Letter, as they follow
one an other in order in the
Christ crosse rowe.*

(. .)

Almighty Lord whose loue to vs
was greater then we can expresse,
Which sufferedst death our soules to saue
and ledst thy life in all distresse.
Graunt that thy loue wherewith for vs
thou meekly didst these torméts beare
May keepe vs from those dreadful paines
which for our sinnes we iustly feare.

Bend down sweet christ those gracious
which we frō thee do stil expect(eies
Thou with thy blood hast vs redeemde
thy seruants sute do not reiect.
Extend to vs thy mercie heere
that on this earth in daunger liue
Remit those faults which we haue made
and all our sinnes doo thou forgiue.

Come down to vs which for our sakes
vouchsaf to leaue thy glorious seat
And

And taking heere on thee our flesh,
didst suffer oft both cold and heate.
With hunger, thirst, and bitter scornes
with taunts reproche, and all disdayne
The which of loue to worke our good,
thou wert content for to sustaine.

DEliuer vs from pride O Lord (seeke
which hūblye washt thy seruants
And scornd it not to make them knowe
how humblenes for them was meete.
And when as thou away had washt
the foulnes of their outward skinne
Thou gauest them thy body straight
to comfort then their soules within.

EXcite our harts to honour thee
by thinking of those dreadful feares
Which in the Mount perplext thy mynd
where thou didst pray with floddes of
Then vnto thee an Angel came (teares
ere that thou hadst thy prayer doone
When as thy blood like drops of sweate,
in streames frō thee along did runne.

False Iudas there did thee betray
thē sought thy foes to take thee strait
And seeking thee to them thou wentst
which for thy life did lie in waight.

H h. 3.

But

But they like men cleane voyde of grace
 where meekenes could no mercy finde,
 First puld and halde thy sacred flesh
 and after fast thy handes did binde.

GOOD Iesus how art thou opprest
 thy seruants flie & leaue thee quite
 Thy cruell foes on thee doo runne
 like wolues on lambes with al despite.
 With whips they scourge thy tender skin
 they spit vpon thy glorious face
 Thy cheeks they boxe, thy eies they blind
 and with reproch they thee disgrace.

HOW meeke wert thou then after this
 thyne actions it did still bewray
 Before the Iudge they thee accuse
 and thou no word at all didst say
 And when thou spakest they blasphemde
 thy holy speeche they did deride
 They pulde they hald & thee condemde
 none of thy words they could abide.

IN whyte thou wert for mockery clad
 at thee to iest eache way they sought
 And in that robe for greater scoone,
 thou after wert to Pilate brought.
 As Iudge he sate, the people there
 with open throte did often crie

Loose

Loose Barabas the murtherer
and on the crosse let Iesus die.

Keepe vs from care of mens reportes
by seeing thee thus farre abusd
In that they chose a wicked wretch
when thou by them wert cleane refusd
And kill in vs all carnall thoughtes
by thinking of thy greuous payne
When as thy flesh with whips was torne
and streames of blood ran out amayne.
(dure

Lord Lord what pains didst thou en-
one might thee now all bloody see
And swoln with printes of those same
(stripes
which these vile men had laid on thee.
And not content thy head thy crownd
with pricking thorns to make thee find
In euery part most greuous payne
and to afflict thy patient mind.

(bare
Meeke as a lambe these wrongs thou
and mildly all their taunts endurd
Not once in speech reproouing them
which had to thee such harms procurd
Thou wert not mooued when as thy foes,
did thee salute in scornfull wyse
Nor when they spat vpon thy face
and with contempt did thee despise.

H h.4.

No

NO pittie did they take on thee
in suffering of thys cruell payne
But more and more thee still reuild
with scornfull spights and all disdaine
Thy life (sweet Lord) to haue thee loose
that was theyr sute and onely cry
Naught els could slacke their bloody thirst
but needes they must haue thee to die

OBedient straight to die thou wert
& with despight thee more to scorn
Vpon thy back thy crosse they layde
which was with whips so fouly torne
And when thou wert condemd to make
this sacrifice for all our sin (ioynde
Thee with two theeues for spight they
which all their life had graceles bin.

PAST halfe the way thou wert not gone
whē as this waight did vexe thee sore
A man by blood the steps might find,
which thou hadst past along before.
Her weeping eyes thy mother cast
on thee in this thy deepe distresse,
Which looke did both your harts reioice
and made thy paines to seeme the lesse.

QVite roote sweet Iesus out of vs
al things y may displese thy mind,
To

To make vs thankfull for thy loue
which by these paines we plainly finde
For they of thee a spoyle to make
puld of thy clothes by force at last
And pulling them puld of the skin
which to thy clothes then cleaued fast.

Reuling thee O king of kings
they neuer left all voide of shame,
For when thou wert vpon the crosse
they iested at thy holie name.
Between two theeues yet hanging there
in suffering death to raunsome vs,
Thou ceasedst not for those to pray
which did reuile and vse thee thus.

Saluation there thou promised
vnto the theefe that it did craue
And willed Iohn whom thou didst loue,
of Marie still all care to haue
Vnto his charge thou her bequeathd
but she to see thy greuous paine
With bitter panges of greefe did feele
her wofull hart quite cut in twayne.

THou crydst my God in this distresse,
why dost thou cleane mee now for-
And to encrease thy paine the more (sake
they gaue thee gall thy thirst to slake.

I. i. l.

Yet

Yet yeelding straight to him thy soule
thy trust in him thou plainly shoud
And then a wretch thy side did pearce
fro whence both blood & water flowd

VNhappy were thy freendes O Lord
to see thee with this torment kyld
But thou againe the third day rose
whereby with ioy their harts were fild.
And in their sight with tryumphe dydst
ascend on high to make them know
That thou wilt there all those reward
which serue thee heere on earth below

SYN was the cause of euery greefe
which thou sweet Iesus didst sustaine
Keepe vs therefore from sin O Christ
that we may scape eternall paine.
Lord wash vs with thy precious blood
let vs with sin not spotted be
That we in heauen with all thy Saintes
for euer may sing prayse to thee.

YEelde vs no pray vnto thys worlde
but giue vs grace to praise thee still
Both with our mouthes and in our harts,
to honour thee with all good will.
Make with thy loue our harts inflamde
imprint it deepe within our mind.

And

And make vs alwayes thirst for thee
that we with thee all ioy may find.

Zeale euer keepe in vs O Lord
of seruing thee and dooing well,
That we may walke in vertues pathe
and from our thoughts all vice expell:
Sweete Iesus still inspire our hart
with lightning of thy holy Ghost
And guide vs in that happy course
which may content & please thee most

I i. 2.

A Hymne

*A Himne wherein the praise of
all creatures are offered vp vnto
the Creator.*

O Christ the glorious crowne
of virgins that are pure
Which dost a loue for thee to thirst
within their mindes procure.
Which art the spouse of those
that chaste and humble be
The hope, the life, the onely helpe
of such as trust in thee.

Which euer louest best
a chaste and spotles mind
And thee to loue commaundest those
in whom thou both dost find.
To serue thee O sweet Lord
thy creatures all are prest
And for to sound thy prayse withall
that in their might doth rest.

All angels with their troopes
all Saints that are aboue
Doo laude thee still and neuer cease
with songes of seruent loue.
The Skye, the land, the sea,
and all on earth below

The glory of thy worthy name
doo with their prayes show.

All virgins puritie,
which made thy life theyr guide
All pietie of humble harts
abhorring filthy pride.
All Martyrs constancie
which did this world despise
All true remorse that they declare
which doo from sinne arise.

All charitie of those
whose soules thy loue doth warme,
All simple plainenes of such mindes
as thinke no kind of harme.
All sweete delights wherewith
the patient harts abounde
Doo blase thy name, and with thy prayse
they make the world resound.

The thunder shoves thy powre
and lightning which we see
The snow and rayne with wonder tels
that none is like to thee,
The Winter yeeldes thee prayse
and Summer doth the same
The Sun, the Moone, the stars and all
doo magnifie thy name.

Hymnes.

The beasts, the fishe, the depthes,
that in the Sea remaine
With cheerefull voice set forth thy praise
and shew thy glorie plaine
The pearles, the precious stones
the byrds thy praise doo sing,
The woods, the welles, and all delights
which from this earth doo spring.

The earth it selfe declares
thine honour and thy state,
It doth bewray how thou for vs
didst all these thinges create.
The flowers, fruites and trees,
the men which thou didst frame
And women eake inuite vs still
to prayse thy holy name.

The Roses that appeare
so faire in outward sight
The Violets which with their sent
doo yeelde so great delight,
The Lyllies that bring forth
so pure and white a flower,
With sweete Pougarnets doo extoll
and prayse thy mighty power.

What creature O sweet Lord,
from praying thee can staie

What

What earthly thing but fild with ioy
thyne honour doth bewray
Let vs therefore with praise
thy mighty workes expresse,
With hart and hand, with minde and all
which we from thee possesse,

O Christ whose glorious power,
doth far and wide extend,
All creatures prayse thy holy name
and doo thy workes commend.
So goodlie to behold,
so pleasaunt and so sweete
So faire thou art as all this praise
for thee of right is meete.

Thou art that firme delight
which neuer will depart
The chaste, the true, and onelic ioy
of euery faithfull hart
The comforter of such
as sorrow doth torment,
The rayser vp of those by grace
which doo their sinnes repent.

O Lord our life and health,
our whole and surest trust
Remitte our faultes for we haue beene
most wicked and vniust.

Hymnes.

Forgiue vs our misdeedes
remooue them from thyne eyes
Gyue vs thy grace that we by it
may earthly thinges despise

Graunt that all worldly ioyes
to vs may bitter seeme
And that we may her vaine delights
as filthy dunge esteeme.
Transforme vs vnto thee,
and so our harts inflame
As we our force and life may spend
in prayeing of thy name.

Graunt that in louing thee
we constant may abide
That thee alone we may desire
and all thinges hate beside
That all in all to vs,
thou maist for euer be
And that forsaking cleane our selues
we still may cleaue to thee

Flow thou into our soules
with streames of thy delight
Possesse vs whole that carnall thoughts
may be suppressed quite
Let nothing vs content
that may thy mind offend.

Let

129
Let all our ioy and whole delight
in thee alone depende.

Make vs in louing thee
to languish with desire
And burne as with the flaming heate,
of that most sacred fire
That we for thee may thirst
and thou mayest vs possesse
And that we may alone of thee
in all our life expresse.

To thee make vs to runne
with a desirous mind
And sencelesse els to euerie thing
that heere on earth we finde.
Let vs in thee whole drownd
reioyce with happy peace
And let vs sleepe in thee sweet Christ
whose ioy doth neuer cease.

CHRISTO LAVDES. ET
SANCTE MATRI EIVS
honor. Amen.

FINIS.

Kk.1.

Avery

A verie short exercise of Loue
vnto God the Father, God the Son, and
God the holye Ghoste, the most blessed
trinitie, and one true G O D, wherewith a
man ought once euery day to offer hym-
selfe with his whole soule vnto his diuine
maiestie, and to giue him most humble
thanks for all the benefites which
he hath receiued at his most
gracious handes.

(* *)

O Lord my G O D which art infinite
goodnes it selfe, and both vncchang-
able and vnspotted, according to all the
perfectiōs which I can conceiue of thee,
alwaies remaining the very same y thou
wert from the beginning. Thou madest
euery creature for thy glory, thou dooest
preserue & gouerne them with such wise-
dome, that beeing so many, so great and
so diuers as they are, there is none which
doth withdraw himselfe from beeing vn-
der thy subiection, and yet thou dooest
neither digge nor labour, but alwayes
remainest in most blessed quiet. Thou
hast created me according to thine own
Image & likenes, and doost preserue mee
in

in that beeing which I am. Thou haste redeemed mee of most pure charitie by the death of thy blessed Sonne, & in most painfull and troublefome manner, that thou mightest shewe vnto mee the riches of thy grace, the bountie of thy mercie, and the exceedingnes of thy loue towards me. Thou hast made me to conre in a noble sorte to the acknowledging of thy most holie name, thou hast brought me to that most holy religion, and thou hast rayfed me to so high a dignitie. Thou hast directed me alwayes in thyne owne presence, and hast caried a single regarde towards me, and thou hast made mee to finde fauour in the eyes of thy seruantes, that they might take care of my saluation. Thou haste deliuered mee also from manie daungers and tribulations bothe of body and soule, from infirmities, from sicknesses, from beggerie, from fallinges headlong, from sundry perrils, from wicked men, from drowning, and from infinite other mischiefes which might haue happened to me as wel as to others, if thy loue and mercy hadde not deliuered mee from them. Thou hast also most often deliuered me from sinne, from falling in the gulse of sinners, from beeing deuoured by them, and from eternall damnati-

on. Thou hast moreover giuen mee a firme confidence, to belecue that thou hast cholen me to eternal happines, wher in thou wilt manifest thyne owne selfe vnto me. Oh, I shall then plainly know and see thee my Lord & God, I shall loue thee perfectly and most purelie, I shall finde moste blessed peace in enioying thee onely, and I shall alwayes most sincerelie prayse and glorifie thee with all thy Saints. O mercifull God confirme this, and performe this quickly in mee. O Lord my God for all the benefits that thou hast wrought, and shalt worke in me, and in euerie one of thy creatures, be all honour, glorie, thanks, ductifull seruice, harray affection, chaste feare, and syn-cere loue to thy diuine maiestie, worlde without ende. Amen.

O mercifull God make mee thankful, and pardon me I beseeche thee most graciously, for all those abhominable ingratiitudes, intollerable negligences, and innumerable sinnes, which I haue committed against thee. (And if thou hast communicated, thou mayest adde to thys and say) for thine owne sake, and by the vertue of thy blessed Sacrament which I haue receiued. Roote out of my harr all mallice,

graunt mee an humble confession, a hart-
ty sorrow, a discrete abhorring, a zealous
forsaking, and a necessarie detestation of
all my sins, and both true repentance and
a perfect amendement in this life. Grant
also that I may never againe offend thee,
for thine vnspeakable mercy, and infinite
goodnes, and make me to looue with all
the affection that it is possible for mee,
thy most sweete freendship, and thy most
precious grace, excite me most earnestlie
to desire it, and quicklie to finde it, wyth
perseueraunce therein euen to the ende.
O mercifull God, graunt that I may not
neglect this goodnes and long suffering
of thine. Strengthen me alwayes both in
soule and body, to doo thee seruice, and
graunt mee thy grace that I may soberlie
vie thy creatures, to the glorie and praise
of thy name.

I giue thee thanks, O Lord Iesu, and
thee O holie Ghost, beeing equall with
the eternall Father, which wert content
for my saluation, to be conceiued of the
same holie Ghost, and to be borne of
the most pure virgin Marie, and to bee
made man. What doo I owe thee, and
howe much am I bounde vnto thee, O
Lord Iesu? O God which wert man, O

K k.3.

man.

An exercise

ma which wert God, O Messias, O christ
the annointed of our Lord, O Emanuell,
O God with vs, O Lord of exceeding ma-
iestie, and most constant louer of men,
how wert thou made a mortall man; sub-
iect to a mortall life, to sheddings of thy
bloode, to persecutions, to sorrow, to
paines, and chesely to the torments of the
crosse, when thou wert made pore & my-
serable, and most vile and contemptible
in the sight of all men. What shall I ren-
der vnto thee, O sweete louer, for that
most bitter death which thou sufferedst
for me, and for that vnspeakable charitie
which thou shewedst towards mee? I
beseeche thee O Lord Iesus, by thy incar-
nation, by thy remayning in the virgins
wombe, by the ioy of thy soule, at the
grace of thine vnion, when thy diuinitie
and humanitie were ioyned in one, by
thy natiuitie in winter time, by the paine
of thy circumcision, by the veneration
wherewith the Sages did adore thee, by
thy presentation in the Temple, by thy
flight into Egypt, by thy banishment
there, by thy fearefull returne againe in-
to thyne owne countrie, by thy subiecti-
on, obedience, and most vertuous life, by
the pennance which thou diddest for our
sannes, by thy baptisme, fasting, and temp-
tation

tation in the wildernes, by thy penurie,
pouertie and necessitie which thou endu-
redst in this mortall life, by all the trou-
bles which thou feltest, by thy most gra-
cious, vertuous, and glorious life, by that
ingratitude which thou diddest endure
at the Jewes handes, when they would
haue throwne thee down headlong from
the top of the hyll, when they sought
trayterously to entrap thee in thy wordes
and deedes, and when they did deuise
howe to stone thee with their violent
handes. I beseech thee also by thy mo-
destie, humilitie, patience, meekenes,
and all the other verrues, by the humili-
ation of thy selfe at thy disciples feete,
when thou washedst them, by the institu-
tion of the most blessed Sacrament of
thy precious body, and by the most de-
lightfull east, and vnspeakable sweetnes
thereof, by thy sadnes, agony, and bloody
sweate, which thou diddest endure, when
thou prayedst in the Garden, by thy bee-
ing forsaken of thy disciples & all men,
by thy being betrayed by thine owne
seruant, by the bandes, reproches, iniu-
ries, buffets, blowes, spitting vpon, and
blasphemies which thou didst suffer, by
the false accusation, and vniust condem-
nation which thou receiuedst, by thy

K k. 4.

griefe

griefe for S. Peters denying thee, Iudas
betraying thee, and the other disciples
forsaking thee, by thy beeing ledde vnto
diuers Iudges, to receiue the sentence of
death, by the mockerie, nakednes, scour-
ging of thy body, crowning of thy head,
& vexing of thine innocent soule: by thy
beeing reiected when Barabas was accep-
ted, by the iniust sentence of the Iudge,
by thy beeing ledde with theeues, by the
carrying of thy crosse, by the mockery of
thy aduersaries, and by the shamefulness
of thy death, by the lamentation which
deuoute persons, but chiefly thy mother
made for thee, by the toyle and wearines
which thou sustayned, by the bitter drink
which thou tasted, by the plucking of thy
flesh, with the plucking of thy garments
which thou endured, by thy being stret-
ched out on the crosse, by thy nayling to
the crosse, and the torments which thou
there receiued, by those blessed teares
which thou didst shed, by those intolle-
rable iniuries which thou didst patiently
beare, by thy most holy prayer, by the
commyseration which thou tookest of
the theepe that sayd, Lord remember me
when thou comest into thy kingdome.
By the compassion of thy mother, by thy
crying thou wert forsaken, by thy drink-
ing

ing of Vineger and Galle, by thy saying
all was finished, by thy most cruell death
by thy vnspeakable charitie wherewyth
thou suffered it, by the pearcing of thy
side thy mother looking on, by thy ho-
ly buriall, by the heauines of thy freends
for thy death, by thy resurrection, by the
appearing to them againe, by thy ascen-
tion, by the sending of the holy Ghost, by
the institution and foundation of thy
Church, by the assumption of thy mo-
ther, by the glorification of thy Saintes,
by thy last iudgement, and by the eter-
nall saluation which thou wilt graunt to
thy seruants soules and bodies. Thou
diddest ryse againe from death tryum-
phantlie, thou diddest appeare to thy
Disciples gloriously, thou diddest reioice
their harts wonderfully, thou diddest as-
cend vp into Heauen in their sight mira-
culously, thou diddest sende the holyc
Ghost to direct thy Church, thou did-
dest gather vppe thy seruants vnto thee,
thou didst assume thy blessed mother to
thy eternall kingdome, thou shalt come
to iudge the quick and the deade, thou
shalt raigne with all thy saints worlde
without ende, and let me remaine with
thee, O sweete Iesu. What shall I ren-
der vnto thee, O gracious louer, for that

L. I. I.

most

An exercise

most bitter death which thou sufferedst for me, and for that vnspeakable charitie which thou shewedst towards me? O good Iesu make me I beseech thee partaker of all thy merites & mercies, make me thankfull for them, and in recompence of them to loue thee againe which loued me so much, and euen to be ready to die for thy loue. Pardon mee for all myne vnworthines, all my vilenes, all my vndutifulnes, and all my negligences, wherein I haue offended thee. Teache me true wisdom, that thou onely maist be wisdom vnto me, and al other things whatsoever foolishnes. Graunt that I may neuer vse any kind of concupiscence. Graunt me true knowledge, pure intentions, holie purposes, and perfect discretion in my conscience, and in thy holy seruice. Make me stout & forward, to shewe my selfe such a one in the sight of thy glorious maiestie, as becommeth mee. Encourage mee & strengthen me against all faintnes of hart, errors, scrupulosities, fancies, and such like. Open my vnderstanding in iudging truely of the Scriptures, & conceiuing rightly of thy good pleasure, that I may know what is acceptable in thy sight, and when I do knowe it, graunt that I may both loue and performe

forme it. Deliuer me from taking anie
care for other mens causes, or busying
my selfe with other mens matters, that
by this meane I may more wholly please
thee, and more perfectlie, safely, & quick
lie come vnto thee. And if it shal please
thy most excellent maiestie, to work this
in me, thy will be doone, and helpe me I
beseeche thee, that I may bee a profitable
member in all offices touching thy ser-
uice, and neglect nothing that may ex-
presse my ductie towards thee. Make
me like vnto thee both in life and man-
ners. Graunt me modestie, humilitie, o-
bedience, patience, and what soeuer els is
necessarie for my vocation.

O most gracious and louing Lorde,
quicken me & reuiue me with thy grace,
seperate me wholie from all euill, & con-
uert me altogether vnto thy selfe, & grant
that I may hate that which thou hatest, &
loue that which thou louest. Make me to
encrease continuallie, and abundauntly
in all vertues. Strengthen me and con-
firme me in thy Catholicke faith truelie
vnderstoode. Encrease faith in me, settle
mee and fortifie mee in an assured hope,
graunt mee alwaies to conceiue rightly
of thee, and to relie wholie vpon thee,
L 1. 2. gyue

Antiphona
giue me a firme confidence in thee, and
that I may worship thee deuoutlie, honor
thee chastly, and loue thee perfectly, with
a simple hart, a pure soule, a quiet minde,
and a safe conscience. Graunt that thou
onelic maist content me, that thou onely
maiest delight mee, and that thou onely
maiest possesse me, and that I may desire
thee onelic, loue thee onely, and studie
how to please thee onelic. Make mee
that I may neuer be seperated from thee,
that I may labour earnestly to come vn-
to thee, find peace in thee alone, & quick-
lie come vnto thee. Let all inordinate
loue, be cleane mortified in me, and re-
mooue all other impediments from me,
that may hinder me to come vnto thee
which art onelic to be desired and onelic
to be beloued.

I doo confesse thee, O Lorde my
God, three persons, the Father, the Sonne,
and the holy Ghost, and I doo adore and
worship thee one true God, as thou art
in thy selfe, submitting and subiecting
my selfe, wholly and irreuocably to thy
most glorious maiestie, as all creatures
are bounde lying prostrate at thy feete
to yeelde themselves in euery thing vn-
to thee, readilie with all good wyll, per-
fectlie

fectlie with all obedience, & truely with all sinceritie.

Forgiue mee (O most mercifull God) that I haue not carried that affection to- wardes thee which I ought, and graunt me thy grace, that I may worshippe thee, reuerence, and loue thee in trueth, and in such perfection as I am bounde.

*A praier for him that is ready
to celebrate or Commu-
nicate.*

O Lord I es v, I intende to celebrate or communicate in the memorie of thy most sweet comming, by which thou beeing our Creator, wert made our redeemer. O most holie Sauour, I woulde I were in the number of the whom thou of thy pietie dost ioine vnto thy selfe, whom thou doost of thy infinite mercie succour, and whom thou doost of thyne vnspeakable goodnes releue. O most mercifull, most gentle, and most gracious Sauour, O most faithfull louer, O Emanuell, O God with vs, O sonne of the virgin Marie, full of all graces, flowing in all good gifts, and abounding in
Ll.3. all

A PRAISE of

all vertues, I beseeche thee by that moste singuler grace, that is to say, by the ioye of thy hart, when thy diuinitie and humanitie was vnited, by the sweet meekenes of thy mind, by the obedience and looue to thy father, by thy charitie and affection which thou diddest shewe to all mankind in generall, and to me a wretched sinner in perticuler, by vndertaking our most wicked cause, & suffering the paines due vnto vs, with vnspeakable ioy and desire, that thou mightest restore vnto thy father his honour, to mankind their felicitie, and to me eternall saluation. I humbly beseech thee, by thy most faithfull execution of our cause, which thou didst vndertake, by the persecutions, griefes, iniuries, paines, torments of the crosse with most bitter death which thou didst suffer, make me partaker of all thy merites, and of all thy mercies, and graunt me thy assistaunce that I may with all deuotion and attention offer vp thys sacrifice vnto thee, or els communicate in the memorie of all the foresaid benefits vnder the honor of thy most holie mother, and of the Saint (whose remembraunce is in that day celebrated) and of all thy elect, for the saluation of my soule, and for the profit of thy Church, and for redemption.

redemption of all other soules whatsoever.
 Helpe me, O Lord Iesu, and defende me
 from committing any offences agaynst
 thee, from all daungers, and confusion, &
 make me partaker of this thy sacred mi-
 sterie. Amen. Instruct me perfectly in
 this knowledge, O Lord Iesu.

*A prayer of the blessed Bishop S.
 Ambrose to the glorious vir-
 gin Marie.*

O Mother and onely virgin Marie of
 singuler merite, without any match,
 whom our Lord kept vnspotted bothe in
 minde and bodie, that thou mightest be
 a worthy vessell, out of whom the sonne
 of God might make a fitte habitation
 for himselfe, and drawe the prise of our
 redemption. I beseech thee O most mer-
 cifull virgin, by whom all the world was
 saued, be an intercessor for me, a most
 miserable sinner, and polluted with all
 iniquitie, that euen now our Lorde may
 graunt vnto mee unhappie soule, the loue
 of puritie, the affection of cleanness, and
 the perfection of chastitie. For I, O I a
 most unhappie creature, haue lost the
 grace of all mine innocencie, of all my

L l. 4. holi-

A Prayer of

holines, I haue fundrie waies violated the
holie temple of God. But what doo I
meane to rehearse my filthynes and vn-
cleannes to thy pure eares. I quake for
feare O sweete Lady, and myne owne
conscience accusing me, I stand as one de-
formed, and being naked in thy presence
am ashamed of my selfe. But to whom
els lying now at the poynt of death, shold
I shew my woundes? Or from what o-
ther meane may I hope for the benefite
of my safetie, if that onely sanctuarie of
eternall pittie should bee shut from mee?
Therefore heare O sweete Ladie, heare O
mercifull virgin, heare and harken at-
tentiuelie I humbly beseeche thee, to the
sute of a poore Cittizen, vitterly vndoone
excluded now from all portion in thyne
inheritance, and returning in hope to re-
ceiue some wordes of comfort from thy
handes after the enduring of long banish-
ment, after the suffering of greuous
scornes, and after the sustayning of hea-
uie punishment. I remember, O good
Ladie, and it delighteth me much to re-
member it, in what sort thou diddest re-
ueale thy memorable name to a seruauit
of thine beeing readie to yeelde vppe the
ghost, thereby to recommend thy singu-
ler and gracious protection to all per-
sons

sons in misery, for thou didst appeare vn-
to him whē he was in these hard straigh-
tes, and asked him whether he knew thee
or no, when he answered, (O pure La-
die) euen trembling and quaking, that
he did not, how graciously and familiar-
lie didst thou then O glorious virgin, of
thy benignitie and goodnes saie vn-
to him: I am the mother of mercie. Be-
fore whom therefore may we which are
in miserie, or before whō may we which
are in desolation more rightly lament &
bewaile all the euils of our whole cala-
mitie and misery, then before thee, the
true & vndoubted mother of mercy, O ho-
ly mother, O vnspotted mother, O most
pure mother, O mother of mercy, pietie
and compassion, open the bosome of thy
compassion, and receiue into it a wret-
ched creature euen dead in sinne. Behold
O sweet Ladie, the prodigall sonne with
naked and worne feete, by reason of hys
continuell trauaile, doth sighe, crye, and
call vnto thee, O blessed mother, out of
the place of horror and feare: of the dark
cloudes of vncleanes, and filthines, bee-
ing not mindfull how often thou hast
relieued him, protected him, and excused
him with God the father, hee beeing a
most mercifull and gracious father, but
thou a sweete & louing mother, Acknow

M m. i.

ledge

ledge O blessed mother thy sons whom
thy deere lie beloued, and onely begot-
ten sonne was not ashamed to call his
brothers. Although that a sworde dyd
peare thy soule for that innocent & cru-
cified sonne of thine onely, yet how canst
thou contayne from taking compassion
vpon thy poore seruants deade in sinne,
who shroude themselves onely vnder thy
protection, how canst thou refrayne at a-
nie time (O gracious Lady) from shew-
ing thy motherly affection, and sorrowe
for vs, with shedding of teares? Wee are
violently plucked from thee, wee are
spoyled by force of all our consolation,
we are brought vnder subiection, there is
none to deliuer vs, there is none to re-
deeme vs, there is none to rise vp earely
and to be bound for vs, arise vppe thou
therefore, O mercifull Lady, arise vp (O
gracious virgin) out of that holie place
of thine wher thou standest to heare our
prayers, and holde vppe thy immaculate
hands before that golden Alter of mans
reconciliation, and we shall obtaine that
fute by thy meane, which we preferre by
thy intercession, surely we shall bee par-
doned of that which wee doo most feare,
neither can he long with-hold frō shew-
ing vs mercie at thy desire, whome thou
didst often nourish, O sweete mother,
when

when he was a sucking infant, and didst comfort when he fell a crying. Who therefore is more mightie in merits to pacifie the wrath of so high a Iudge, then thou which wert thought woorthy to bee the Mother of the same Iudge and Sauour? Doubt not O Lady, to sue for vs, for he is made of our bones, and he is flesh of our flesh, he is our head, and he knoweth our workmanship, and of what we are framed. O ornament of virgins, O Lady of nations, O Queene of angels, O fountaine of all creatures, O the pure clenfer of sinners, O holy and perpetuall Virgin Marie, helpe me a poore miserable creature, releiue mee which am vtterly vndone. And though I be one that dare not now (the more is my greefe) hope for the incomparable robe of virgins which is angelicall, yet let mee I beseeche thee (O blessed virgin) receiue by thy glorious merits some wedding garment how simple and base so euer it be. To conclude, although I shall not deserue, yea, because I shall not deserue, to approche more neerely, and to be present amongst the beautifull, and odoriferous companies of your glorie, yet let me standing a loofe, and being placed a farre off, attaine to see and heare the order of your going, your musicke, and your harmony,

M m 2. and

and whatsoeuer els pertaineth to your glorie and tryumphe, when you shal sing ing and dauncing followe the Lambe wheresoeuer he goeth. O singuler virgin O most high and perpetual virgin, O on- lie mother and blessed virgin Marie, let mee desire one thing at thy handes in the ende of this my vnwoorthy supplication, made without that reuerence and deuotion which I ought. Let me desire, and humblie beseeche this one thing at thy handes in the name of thy deerely beloved sonne, that it woulde please thee to graunt me a continuall, and perpetuall memory of thy most sweete name, let it be a most delightfull meate vnto mee, to nourish me, let it be a most sweet foode to refresh my soule, let it be a comfort vn to me in all tribulations, let it be in the beginning of all my myrth and pleasure. For if I may obtaine this by the gyft of God and thy goodnes, I can neuer feare then vtterly to perrish by any accident whatsoeuer, because thy grace shalbe euer present with me, thy mercy and protection shall neuer be from me, and if I should chaunce to sincke euen into hell, yet there thou wouldest seeke me, & thou wylt drawe mee from thence, and deliuer
me

me to thy sonne, which did redeeme me,
and wash away my sins with his blood, e-
uen Iesus Christe our Lorde, which ly-
ueth and raigneth with the Father
and the holie Ghost, one God
world without end,

Amen.

(.v.)

¶ CHRISTO LAVDES, ET
SANCTÆ MATRI EIUS
honor. Amen.

FINIS.

¶ THE TABLE OF THE
principall titles in this Epistle of our Sa-
uiour Iesus, contayning the cheefe
and speciallest matters
thercof.

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of God. fo. 98, 1
- 36 Of the transformation of a man. fol. ~~101, 2~~
fol. 101, 2,
- 37 The conclusio of the Epistle. fo. 106, 1

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- 1 Two rules of direction for mans life.
fo, 108, 1.
- 2 An instruction or rule for such as bee
weake and imperfect, and but new be-
ginners in Gods seruice fol, 111, 1
- 3 An other instruction or rule for such
as with a more feruent zeale and spirit
doo earnestlie labour to attaine to per-
fection fol. 114, 2,
- 4 Verses for helping a mans memorie,
wherein are expressed the principall &
speciallest points of those good les6s
which are cōprehended in these rules.
fo, 121, 1
- 5 An Hymne of the lyfe and passion of
our Sauior Christ, made after the ma-
ner of the Alphabet. fol, 122, 2,
- 6 A Hymne wherein the praise of all
creatures are offered vp vnto the Cre-
ator. fol, 126, 2
- 7 A very short exercise of loue to GOD
the father, God the sonne, and God the
holy ghost, the most blessed trinitie,
and one true God. fol, 129, 2
- 8 A prayer for him that is ready to cele-
brate or communicate. fol, 135, 1
- 9 A prayer of the blessed Bishopp Saint
Ambrose to the glorious virgin Marie
fol, 136, 1

FINIS.

THE FAULTES ESCAPED
in the imprinting of the Epistle, are
thus corrected, the first figure is the
Leafe, the second the Page, the thirde
the lyne.

The fault. The corection.
Fo. 3. 2, last line. giue fier. & geeue fier.
fol. 7, 1, 24, with vertue, with the vertue
fol. 8, 1, 4, and & therefore, and therefore
fol. 9, 2, 7, these thinges, those thinges
fo. 10, 1, 26, so to continue, and so to con-
(tinue.

fol. 10, 2, 22, poore hart, pure hart,
fo. 11, 2, 3, which wil neuer, who wil neuer
Ibi. lin. penul. and also, and that also.
fol. 12, 2, 2, turin theselues, turne theselues
ibi. lin. 22, apperance, apparance.
fol. 13, 2, 24, of of wicked, of wicked,
fol. 16, 1, 6, also do iudge, also to iudge
ibi. 2, 26, all thy arts, all thy acts
fol. 19, 2, 9, faint harted, so faint harted
ibi. 2, 23, trust to much on, trust to
(much in

fol. 26, 1, 21, the more ease, the more easie,
fo. 28, 1, 26, as haunting of, al haunting of
fo. 29, 2, 21, importuatiy, importunatlie
fo. 30, 2, 10, long and troublesome ten-
ration. so long & troublesome a tentatiō
fo. 32, 1, 12, particular faction, particu :

N n. 1.

(lar fashion.

...er damped.

The fault. The correction.

(lar fashion

fo,36,1,5, at perturbacion in thee: a full

(point, where should be none

fo,42,2,7, at poore folkes cost, at o-

(ther folkes cost.

fo,45,2,22, not as a God. nor as God.

fo,46,1,1, detestable so detestable

fo,48,1,16 conceiued in thoughts, con-

(ceiued in thought

fol,50.1.3. fall prostrate fall therefore

(prostrate.

fo,51,1,6, and dispraised, or dispraised,

fo,51,1,18, if being humbled, of beeing

(humbled

fo,51,2,4, outward shadow, outward show

fo,51,2,8, they they doo, they doo,

fo,53,1,5, that men, that all men,

fo,53,1,19 not any protection, not my

(protection

fo,54,2,5, grutchinglie, grudginglie

fo,57,1,5, who would hurt, who could

(hurt

fo,57,2,19, thine owne wickednes, thine

(owne weaknes

fo,58,2,22, hast of me, hast in me

fo,59,1,23, good and wylling, glad &

(wylling

fo,60,1,9, but onely and when, but

(onely when

fo,64,

The fault. The correction
 fo,64,2,27, whensoever, and there-
 (fore whensoever
 fo,69,1,17. excuse thy selfe, excuse thou
 (thy selfe
 fo,69,1,29, thou seelest, thou beleeuest
 fo,71,1,2, to be withdrawne, be with-
 (drawn
 fo,73,1,18,& euer flowing,& eue flowing
 fo,74,1,4, seeming to lessen, seeking
 (to lessen
 fo,74,1,17, except thou, expect thou.
 fo,77,1,1,to do anie other,to do an other
 fo,78,2,11,all other loue. any other loue
 fo,78,2,16, sensuall or carnall, sensuall
 (or naturall
 fo,79,2,18,thoughts possesseth,thoughts
 (possesse
 fo,80,1,22, these sinnes, those sinnes,
 fo,81,2,17,it may happen,it may so happē
 fo,82,1,19, particular occasion, parti-
 (cular vocation
 fo,83,1,6, prouidence and pleasure, pro-
 (vidence and good pleasure.
 fo,83,1,7, perfectionis perfection.
 fol,83,1,30, shouldest hold, shouldest
 (alwaies holde
 fo,83,2,3, benefits of others, benefite of
 (others
 fo,84,1,1. that she may, that it may
 N n. 2. fol,84

faultes escaped.

The fault. The correction.

fo, 84, 1, 17, employest thy gyfts, em-
(ployest my gifts

fo, 86, 2, 17, receiued iniurie, receiued
(any iniurie

fo, 87, 1, 22, a hunger and thirst, such a
(hunger & thirst.

fo, 87, 1, 25, howe greatly how great

fo, 89, 1, 6, singuler for singular, a faulte
(generall

fo, 89, 1, 21, fulfilled, filled

fo, 90, 2, 20, for anie thing, with any
(other thing

fo, 91, 1, 11, delights, delight,

fo, 91, 2, 20, where the loue, whereas
(the loue

fo, 92, 1, 2, defiled disquieted, defiled
(and disquieted

fo, 98, 2, 11, to posse me, to possesse me,

fo, 99, 2, 1, thee suffering, the suffering

fo, 99, 1, 9, to thinke of, to thinke of
(consider of

fo, 99, 2, 20, no extremes acte, no exter-
(nal acte

fo, 100, 1, 10, loue, the loue

fo, 100, 2, 11, so much the more, so much
(the neerer

fo, 100, 2, 18, wandred this, wandred thus

fo, 101, 3, 17, I wyll harken, I wyll also
(harken

fo, 101,

The fault. The correction.

fo, 101, 2, 22, obeying of me, obtayning
(of me

fo, 106, 2, 12, my inspirations. my writ-
(ten inspirations

fo, 107, 1, 1, onely to be beloued. one-
(ly worthy to be beloued.

fo, 107, 2, 7, me thy husband, mee for
(thy husband.

Heere endeth the Epistle.

fo, 108, 1, 8, the the rule, the rule,

fo, 108, 2, 11, thy might, they might

fo, 108, 2, 27, they know, they knewe.

fo, 109, 1, 6, had wyll, had a wyll

fo, 109, 1, 10, smallest title, smallest title.

fo, 109, 1, 11, it appeareth, it appeareth

fo, 109, 1, 21, sing out of time, sing out
(of time

fo, 109, 2, 2, backbite my body, back-
(bite any body

fo, 109, 2, 20, cōmādemēt, cōmandemēt

fo, 112, 1, 11, those that hurt, those y have

fo, 113, 1, 18, Penthecost, Pentecost.

fo, 113, 2, 11, in the veneracon of, in the
(veneration & honor of.

fo, 113, 2, 18, & adoracions. or adoracions,

fo, 114, 2, 6, cōmād'ments, cōmandemēto

fo, 115, 2, 20, punishment of thy selfe,
(punishment to thy selfe.

N n. 3.

fo, 115,

escaped.

The fault. The correction.

fo. 115. 2. 26, no worldly thing, no

(worldly thing whatsoever.

fo. 115. 2. 17, a full poynt at wayfaring

man, which is but a comma, and thys

error is in diuers other places.

fo. 117. 2. 10. and & firmly. and firmly

fo. 118. 2. 27. of a thing. of any thing

fo. 124. 1. 15. thy crownd. they crownd

fo. 124. 2. 4. spights. spight.

fo. 124. 2. 7. slacke slake

fo. 125. 1. 5. kin. skin.

fo. 125. 2. 9. whereby with ioy theye

harts. whereby their harts with ioy

fo. 129. 1. 2. in thee alone. on thee alone.

fo. 129. 1. 9. alone. aloue.

fo. 130. 1. 14. a single regard, a speciall

(regard

fo. 130. 1. 27. in the gulfe. into the gulfe

fo. 136. 1. 1. all other soules. all other

(holy soules

fo. 136. 1. 23. me vnhappy soule. my

(vnhappy soule

fo. 137. 1. 25. of the darke clowdes. out

(of the darke clowdes.

fo. 137. 1. 29. not mindful. not vnmind-

(full

FINIS.

